Salomons Pest-Hovse, Or Towre-Royall.

Newly Re-edified

and prepared to preserve Londoners with their Families, and [illegible] the [illegible] of the Plague.

Item, A laudable exercise for those that are departed, or shall depart out of the City into the Country, [illegible] they are there.

A handfull of Holy Meditations usefull and requisite for Gods people, men and women, of all estates and degrees, [illegible]

By the reverend, learned, and godly Divine I. D. *Preacher of Gods word.*

Whereunto is added Mr *Hollands* Admonition, and Mr Phaers Prescription for bodily Physicke.

Also, *London Looke-backe*: A description or representation of the great and memorable Mortality An. 1625. in Heroicke matchlesse lines.

By *A. H.* of *Tr.* Colledge in Cambridge.

321:08

LONDON,
Printed by Thomas Harper, and are to be sold in *Greene Arbour*, by Michael Sparke, at the signe of the Bible. 1630.

TO ALL YOV,

The Iſrael of God, that be at *London*, *Cambridge*, or elſewhere, beloued of God, called to be Saints: Grace bee with you and Peace, from God our Father, and the Lord *Ieſus Chriſt*, (*Rom.* 1.7.) with all that call on the name of our Lord *Ieſus Chriſt*, in euery place, both their Lord and ours, (1 *Cor.* 1.2.)

This comfortable Treatiſe is commended.

(∴)

TO ALL YOU,

The Friend of God, that be at London, Cambridge, or elsewhere, beloved of God, called to be Saints: Grace be with you and Peace, from God our Father, and the Lord Jesus Christ, (Rom. 1. 7.) with all that call on the name of our Lord Jesus Christ, in every place, both their Lord and ours, (1 Cor. 1. 2.)

This comfortable Treatile is commended.

(*)

To the judicious Christian READER.

Beloued: The wisest Preacher (of a mortall man, and of immortall memorie,) that euer was or shall bee, inspired with the spirit of God; saith, There is a time to weepe as well as to laugh, a time to mourne as well as to dance: *And certes, seeing euery man and woman vnder their owne Vines and Fig-trees haue a long time satiated themselues with* laughing *and* dauncing, *or making merry with their friends; doubtlesse now is the time that God calls for* weeping *and* mourning *at the least: For, hath he not shot diuers of his Arrowes? and haue not some Bullets fallen from his warning Pieces? which Arrowes and Bullets, both poysoned with the Pestilence, haue hit and slaine some people not onely in and about this populous Citie, but elsewhere in the spatious Country also: And who perceiueth not that the destroying Angel hath vnsheathed his sword and brandished it ouer vs of this Citie, vs of this whole Land? Yea, the black Horse of the Pestilence with pale Death on his backe, hath beene and is, eft-soones, prauncing and trampling in the streets of our Citie at midnight: And the Angell hauing wings hath flowne also into the Country, and there done as before? Now, though the sinfull sonnes and daughters of*

men be, nevertheleſſe, ſtill ſleeping in their ſenſualites, yet the vigilant Watchmen of our Engliſh Iſrael haue diſcouered both the one and the other: That is, the faithfull Miniſters of the Goſpell obſeruing this Gods begun iudgement and further threatned puniſhment of the Peſtilence; they, I ſay, haue not ſpared both in Citie and Country, publickly, and priuately, with feruencie to pray for vs, for the preuenting and diuerting of Gods further furious Hand vpon vs, and in their preachings with their ſiluer Trumpets to lift vp their voyces to ſound aloud, and cry downe the high-crying ſinnes of this Citie, of this Land: Yea, diuers of theſe worthy Miniſters haue beene and are ſo zealous in praying and preaching for Repentance and Perſeuerance, that their throats are growne hoarſe, their bodies weak, and their healths impaired: Inſo much that vulgar Profaniſts and Carnalliſts of the time (like as Feſtus *once ſaid of* Paul) *are ready to ſay,* much zeale hath made them mad: *But howeuer, for this their aſſiduitie and indefatigable* labour of loue *their reward is with the Lord; and though* the zeale of Gods Houſe doe eat them vp; *yet* they ſhall *once* ſhine as Starres in the Firmament of Heauen.

Among thoſe reuerend Diuines, one hath compiled this comfortable Treatiſe, or to vſe its proper Title-phraſe, hath reedified and prepared this Peſt-houſe, *or* Tower-Royall, *firſt built by King* Salomon *ſo many hundred yeeres agone, & before he turned from a Prince to a Preacher.*

If any liſt to be curiouſly, inquiſitiue and aske, who or what is the Authour, this I. D.? *or to queſtion his attributes of reuerend, learned, godly, Giue me the publiſher his friend leaue to anſwer: Firſt, that happily his humi-*

litie

litie is such and for some reasons in his Christian wisedome he desires not to haue the Phylacterie of his Name expressed: and it being so, he is not the first of Gods people that hath desired his name to be obscured in a comfortable and vsefull worke: Secondly, for his attributes, let me also answer; for the first, they that know him, doe know him so to be; for the two latter, let his labour it selfe answer and witnesse for him.

To conclude; Whosoeuer the Author is or whatsoeuer I the publisher am, Know this, courteous Reader, that it was written and is published for mine owne and thy Christian solace and comfort, now in a requisite time of a begun Sickenesse and Mortalitie: the meditation whereof in our best healths, will doe vs, doubtlesse, no hurt: And who knoweth? Yes, the Lord knoweth whether it may be his Swan-like Song, *this writing* mine. *For who can number vnto himselfe any more dayes or houers?* Lord teach me so to number my dayes, that I may apply my heart to wisedome; *in labouring to make my peace with God. And for my paines in publishing hereof, let me craue your Prayers. And so I betake you to God and the good Word of his Grace, which is able (in sickenesse & in health; in life & in death, in Citie or Countrie,) to build you vp further, and to giue you an Inheritance (in* Salomons *strong* Towre-Royall *) among them that are sanctified.*

Farewell in Christ.

H.D.

SInce God began this yeere, his Viſitation, and to ſhake his Rod of the Peſtilence ouer vs, I haue obſerued an errour among the ſonnes of men, *viz.* They haue beene and are very diligent in enquiring after the weekly Bils of mortality, and they that could firſt obtaine the Bill from their Pariſh Clarks, haue acknowledged to be moſt beholden vnto them: and I will not ſimply condemne this their diligence: But come we to enquire what vſe they haue made of this their double diligence and prime-intelligence: If they haue found an *increaſe* of the number, haue they humbled themſelues in Prayer, endeauouring to depart from their ſinnes, & to trauaile to this Towre-Royall, in the ſequell, for ſafetie? Surely no, few or none haue ſo done: the *increaſe* happ'ly hath deiected them, made them murmure, and proiect to flee to their Country-houſes here or there, and peraduenture to ſend beforehand their Wiues, Children, and Houſhold-ſtuffe: yea, very careſull they haue been, & are for this their bodily ſafegard. Againe, on the other ſide, if they haue ſeene by the Bill a *decreaſe* in the number; how many, nay how few haue returned to God by the way of thankfulneſſe for ſuch his great mercy & forbearance? I feare, and it appeares, that rather they haue beene thereby encouraged to goe on in ſecurity, if not in ſenſualitie. I may ſay therefore with the Authour and Founder of our Towre-Royall. *This is (alſo) an euill vnder the Sun*, committed by the ſonnes of men: Of whom I my ſelfe being one, & ingenuouſly confeſſing, I cannot free my ſelfe from being tainted with the Infection of this *euill*, will ſay no more: but doe humbly implore for my ſelfe, and all the Iſrael of God, more wiſe, humble, contrite and thankefull hearts, in obſeruing his workes:

Pſal. 51. 15. Pſal. 119. 18. *Open thou my lips, O Lord, that my mouth may ſhew forth thy praiſe.* And *open mine eyes that I may ſee the wonders of thy workes.* Iterum in Chriſto vale.

I. D.

SALOMONS PEST-HOVSE OR TOWRE-ROYALL,

Collected out of the 18. Chapter of the Prouerbs, verse 10.

The name of the Lord is a strong towre: the righteous runneth vnto it, and is preserued.

Confirmed by the practise of King *Dauid*, 1. Chron. Chap. 21. ver. 17. and 26.

And he called vpon the Lord, and he answered him by fire from heauen.

THe whole Colledge of the bodily Physicians, and the Prince of them, that wise and learned *Galen*, prescibe for the time of Plague, that of all remedies, to preuent the contagion, the best is, to flie & shun the infected and corrupted ayre, and to depart vnto a wholesome and purer ayre: and that

with these three rules, *Cito, longè, tardè*. Depart speedily, farre off, and returne slowly. As this is Physically prescribed, so it is diligently practised, as daily experience teacheth, of all sorts of men, yea of the Physicians themselues; I will not contradict the prescriptiō of the Physician, nor disproue the diligence of the sons of men, if they vse departure lawfully, therin not sinning, *Contra Patriam charitatem, vocationem,*) against their Country, their calling, & Christian charity. But because by the corruption of our nature (which is more than the corruption of the ayre) we suffer our selues as with maine sayle to be carried away from the Creatour to the creatures; fixing all our senses more vpon the aerial corruptiō, than vpon the inward cause of the contagion, the rottennesse of our bones, which we carrie within our selues, & are more carefull to depart into the Countrey than vnto the Lord; as if by the swiftnesse of our feet we could out-runne *Him* who rideth vpon the wings of the Cherubims, which causeth that the Lord hath a Pursuant, which he sendeth to arrest some in the pure ayre, (namely the Plague it selfe) which hath arrested some in the Countrie as well as the Citie, as the experience of the two last Visitations verified and this present yeere haue shewen vnto vs all, verifing the threatning of the Lord, *Deut.* 28.22. This is the reason why the whole Colledge of the spirituall Physicians of our soules haue prescribed for the time of Plague, a better flight and departure, than that which is prescribed by *Galen* and the rest; namely (to the name of *Iehouah*) by the feet of Prayer, mentioned and storied by that wise *Salomon* in the words prefixed. And as it is prescribed, so it hath been practised of the Saints of God: among the rest, of King *Dauid* in the time of Plague, as the second place adioyning vnto the first doth witnesse. Of this place then, which is the right Arke, & the little *Zoar*, whereunto our first care ought to be in the time of plague to depart, and which is also the trustie friend and seruant to aide the sicke, and the Exercise for them that are departed, to spend the time till they returne, giue me leaue Christian Readers to discourse out of the harmonie of these two places here prefixed.

Psal. 10.4.

Anno. 1603. and 1625.

To pray well, saith *Chrysostome*, is an excellent art, which doth

doth adorne a Christian, but it is not sufficient to know that we must pray, but also in what manner: and therfore that we might the better be instructed in the going to this place, and become skilfull in this art, I will braunch the description of this place in these three seuerall parts, which will store vs with a cluster of singular Meditations.

The first is, the name of the place, it is (*the name of the Lord.*) The second is, the qualitie, condition, propertie, and the safenesse of it, expressed in two things; First, because it is (*a strong towre*) secondly, by the succesſe of those that run vnto it (and is *exalted*) or deliuered: which is the thing which they receiue that run to it.

The third thing is, what maner of persons they must be that flie to it, & what househould stuffe they must carrie thither with them to be receiued, noted in these words (*the righteous runneth vnto it.*) As for the place, let me obserue foure things. For as in the time of Plague, for our departure, first it is necessarie, that we know the name of the place whereunto we go: secondly, that we haue feet to beare & carie vs thither: thirdly, that wee haue a direction that wee might not erre: fourthly, that we haue some right and interest there, or some acquaintance, that we may be receiued. So likewise these foure things are necessarie to be knowne of vs, in our spirituall departure. 1

Touching the name of the place whereunto *Dauid* fled in the time of plague, as it hath diuers names, so in this place it is called the name of *Iehouah*. Heere I pretermit the fiue seueral significations of the name of the Lord vsed in the booke of God, taking it in this place, first for the Lord himself: secondly, for his attributes by which he doth manifest himselfe. Of which *Moses*, *Num.* 14. bringeth in a perfect catalogue, & the Lord hath deliuered this his name by proclamation, *Exo.* 34. 5. 6. *The Lord, the Lord, strong, mercifull, and gratious, slow to anger, and aboundant in goodnes and truth, &c.* God then the *almighty, eternall, immortall, inuisible Lord, the iudge of the world*, Psal. 94. 2. *God, mercifull and gratious*, the supreme Physician of our soules, *who healeth all our iniquities*, Psal. 103. *God to whom power belongeth, and whose is saluation alone*, Psal. 62. is 1 The name of the place.

the place it ſelfe whereunto *Dauid*, and wee ought to flie from the contagion. The name of a place if it be knowne, famous and renowned, hath often much force to perſwade vs rather to goe vnto ſuch a place, than vnto ſuch or ſuch: ſurely there was neuer name of place more worthy to goe vnto, then the name of *Iehouah*. O yee righteous ſoules that thirſt or may thirſt by reaſon of the heat of the plague vpon your beddes, flie vnto this place, to the waters of comfort: here are wels enough to be drawne at: this is the name which God hath proclaimed to the world, and whereby he would be knowne to men, that if euer they come to him, they may ſpeake their mindes in the confidence and truſt of this amiable name. Eſteeme it not ſtrange, beloued, that the name of a place is attributed to the Lord: for that hee is a place of refuge, three 1 things are able to prooue: Firſt, the witnes of God himſelfe: ſecond, the confeſſion of the righteous: third, the word (*running*) here vſed by king *Salomon*. As for the Lord he doth attribute vnto himſelf this name by the pen of the holy Ghoſt, calling himſelfe *a ſecret place*, Pſal. 91. 1. *a throne of Grace*, Heb. 4. 16. *a refuge*, Pſal. 9. 9. *a fortreſſe*, Pſal. 18. 2. *a ſtrong tower*, and 2 ſuch like more. Secondly this is the confeſſion of the righteous: Of *Dauid* the father in diuers places, Pſal. 18. 2. *The Lord is my fortreſſe and my refuge*: and in the 32. 7. *Thou art my ſecret place, and compaſſeſt me about with ioyfull deliuerance*: and ſo *Pſal.* 94. 22. This is alſo the confeſſion of the ſonne in this place: and of all the Saints of God, vnto whoſe confeſſions I referre you, as they are ſet down by the holy Ghoſt 3 in the booke of God. Thirdly, the word (*runneth*) implieth as much, which giueth me entrance to the ſecond point, opening vnto vs the feet which we need, to goe vnto this place, the which if ye are deſirous to know, they are two in number (Faith and Praier). Faith the firſt, for if by faith we ſtand, The feet to carry vs thither. 2 *Cor.* 1. 24. by faith we may alſo goe to the Lord who is faithfull. Now how could we goe vnto him by the feete of prayer, if wee did not beleeue in him? *Rom.* 10. 14. The ſecond, is prayer, a ſpirituall legge to beare vs thither, noted by *Salomon*, making mention of *running* by *Ionah*, ſpeaking of comming. *Chap.* 2, *ver.* 7. *And my prayer came vnto thee, into thine*

holy temple? By the Apoſtle, when he ſpeaketh of going, *let vs* therefore goe vnto the throne of grace, *Heb.* 4. 16. Laſtly, by the holy Ghoſt, vſing this word *Climbing*: *Apoc.* 8. 4 Both the name of the place which is appointed for vs to goe vnto, and the ſpirituall legs which the Lord hath giuen vs to carry vs thither, doe preach vnto the ſonnes of men the admirable goodnes & mercy of the Lord toward them. In this world we are as pilgrims, *Pſal.* 119. *hauing here no continuing Citie*, *Heb.* 13. 14. and while we are at home in the body, wee are abſent from the Lord. 2. *Cor.* 5. 6. In which pilgrimage, *Many are the troubles of the righteous*, *Pſal.* 34. O the great goodnes of the Lord then, that hee hath giuen vs feete to come vnto him, and made himſelfe a place of refuge for vs in all our troubles! which goodneſſe is comfortable vnto the faithfull: for as it is a comfort vnto the pilgrim, ſhepheard, or ſouldier, to haue in the heate of the day a place of refuge to refreſh their wearied members: So likewiſe what a comfort is it for you O afflicted ſoules in the heat of your afflictions, to haue the name of *Iehouah* for a ſacred Sanctuarie! the Lord is not like vnto the Princes of the earth, who deſire not to be moleſted with the requeſts of their diſtreſſed ſubiects. It is a ioy to the wearied ſtudent, that he may ſometime come home to his fathers houſe & recreate himſelfe: Into this world the Lord hath ſent vs as in an Vniuerſitie, which although it is farre off from our fathers houſe, yet the Lord hath giuen vs ſpirituall feet, by which in a moment wee can aſcend vnto our fathers houſe, and recreate there our wearied ſpirits. This world is a waſte deſart, if wee neede any thing, here are the legges by which ſpeedily we may runne to this place, and prouide our ſelues. If the Lord hath caſt vs downe vpon our beds, and that wee cannot vſe the feet of our bodies, behold, he hath giuen vs other feet, to vſe in ſtead of theſe. King *Ezekiah* viſited with the plague, could not vſe the feet of the fleſh, but with the feet of the ſpirit, went vnto this place, known vnto him by the name of *Iehouah*. *Ionah* is locked vp in a priſon in the belly of the Whale, (the Lords priſon) and cannot ſtirre himſelfe, and yet by the vertue of theſe feet, out of the depth he aſcendeth to the holy temple of *Iehouah*.

The hose to put on.

Now that these feet may be able to beare vs thither, and that they may not faile vs in our voyage, they must put on the hose of faith: and as the Apostle speaketh, *our feet must be shod with the preparation of the Gospell of peace.* And as the feet to that Image of *Daniel* were *part of yron, part of clay,* which the Prophet expoundeth partly strong, partly weake or broken: So the feet of our prayers are, according to the hosen wherewith they are couered; if they put on feare and distrustfulnesse, they will be shiuering and sinking downeward, *of clay,* weake, and impotent; if they put on faith and confidence in the mercies of God, they will be feet *of yron,* strong, stable and firme, keeping vs vpright, and will carrie vs to the very throne of grace.

Eph 6.15.

Dan 2.42.

A direction to know the way.

Further, as they that depart into the Countrey, if they know not the way to the place whereunto they goe, must haue a guide, or a direction, because they should not erre; So in the going to this place, because there are so many false guides and directions, the Lord himselfe hath giuen vs a Card of direction to lead vs thereunto, the witnesse of his holy word, written and sealed, that can neuer deceiue vs. As the fierie pillar in the desart, shewed the way vnto the Israelites: So this word of the Lord is a fierie pillar vnto vs in the darke desart of this world, to shew vs the way to that heauenly Canaan; it is the *lanthorne vnto our feete, and a light to our pathes, Psal.* 105. and therefore, according to the direction of our Sauiour, *Let our loynes be girded, and let vs beare in our hands this shining light.*

Luk. 12.35.

4

The right or interest which the faithfull haue to this place.

Fourthly, to go to this place, it is necessarie to know what right or interest we haue in it. In the places whereunto men betake their selues in the time of plague, either they haue some right or interest there, because they are their owne, or because they haue some friends or acquaintance there that will receiue them; or lastly, because they haue either hired or purchased a house. So likewise vnto the name of *Iehouah,* the place where we ought to goe in the time of plague, as also at all other times, we haue a speciall right and interest. First,

1. because it is our owne, for he is our God and our Lord, not by nature, but by gift and donation: Secondly, there we haue

acquaintance

acquaintance and our best friends; God our father, Christ our brother, the holy Ghost our comforter. Thirdly, because we haue purchased it; not we our selues, by corruptible gold, or by our merites, but Christ for vs by his precious blood, hath obtained this place of refuge for vs in our troubles. *Dauid*, 1. *Chro.* 21. 17. in his prayer, sheweth vpon what right and encouragement in the time of plague he went to this place, (*O Lord my God I beseech thee, &c.*) it was then, because the Lord was his God; he had a particular feeling of the loue of God toward him, and knew him to be his God for hee had had some experience of deliuerance. The reason why we must haue this right, is because being infected with the plague of sinne, we should not be receiued. In the Countrie, they will not receiue those that are infected with the plague: Neither can they also, in whose soules the plague of sin doth reigne, be admitted to this place, and therefore the Lord hath giuen vs Christ the righteous, to couer our vnrighteousnesse, that thus as pure & cleane we might come vnto him. I know by mine experience, that in the Country heretofore, they would not admit some that came from the Citie, vnlesse they had put on new apparrell. To come vnto that heauenly Ierusalem by the feet of prayer, we cannot be admitted, except we put off the old man, and put on the new man which is creared in righteousnesse, and therfore, that we should not be hindered to go thither, *He hath put on vs, the Lord Iesus Christ*, *Rom.* 13. 14. that being adorned with his righteousnesse and holinesse, as *Iacob* was with the garment of his brother *Esau*, *We might with confidence approach to the throne of grace*, *Heb.* 4. It is only then in the name of Christ that we must goe to the name of *Iehouah*, *Ioh.* 14. 14. *Ioh.* 57. *Mat.* 21. 22. *Ioh.* 16. 14. 1. *Tim.* 2. 5. 1. *Ioh.* 2. 1. In his name, the poore *Lazarus* hath as much right to go vnto it, as king *Salomon*: the infected as the sound: the learned as the vnlearned: for Christ prayeth for them all: & as *Augustine* speaketh, *Christ prayeth with vs all as our brother, he prayeth in vs all as our head, he is prayed vnto by vs all, as our Lord, but he prayeth for vs all, as our high Priest.* Let then the Romanists in the time of plague, run vnto the name of *Iehouah*, in the name of Saint *Sebastian*. Alas, they shall not be admitted: for Christ alone

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Ephe. 4. 24.

alone, as *Ambroſe* ſpeaketh, *is the eye wherewith wee ſee the father, the hand to offer vp our prayers, and the mouth to ſpeake vnto him.* But as for vs, with *Dauid* let vs goe vnto him by force of this right, ſaying with him, *O Lord our God, we beſeech thee, &c.*

The practiſe of King Dauid.

Hauing vnderſtood the name of the place, with other circumſtances, let vs now examine the practiſe of King *Dauid*, vnto this place, with theſe feete, by the ſame right, following the true direction, hee runned in the time of the plague with his family, the Elders of Iſrael. For he fled not to his Caſtle, neither departed he out of Iewrie, nor tranſported his family into another place, but as it is ſtoried, 1. *Chron.* 21. 26. (*He called vpon the Lord.*) Here is a foundation whereupon ſome prodigall of their liues, vncharitable to others, proude in their conceites, build the vnlawfulneſſe of departing out of the contagi us places in the time of plague, condemning it by the example of King *Dauid* in generall, without any exception, in all manner of perſons, which their vncharitable conceit I will not heere refute, I referre the Reader to that learned Treatiſe of that reuerend father, *Theodorus Beza*, written touching this matter, wherein he learnedly, ſoundly and religiouſly refuteth their groſſe opinion; onely let me deſtroy their building which they erect vpon the example of King *Dauid*. Foure particulars can hinder them to make a generall concluſion out of this example: Firſt the ſhort continuance of that plague, for the ſpace of three dayes, or of a halfe of a day, as ſome of the learned are of opinion; whoſe reaſons I will not alleage, which left him no time to deliberate vpon departure. Secondly, the generalitie of the Peſtilence, being ſpred from *Dan* to *Beerſhebah*, which left him no place free to go vnto: for whither ſhould he flie, ſeeing that the peſtilence was ſpread all ouer the land? 2. *Sam.* 24. Thirdly, his owne guiltineſſe, that plague being cauſed by his ſinne, the numbring of the people, which cauſed ſuch a ſorrow in *Dauid*, that he was ready by his owne death to redeeme the publike calamitie, praying vnto the Lord, 1. *Chro.* 21. 17. *O Lord my God I beſeech thee, let thine hand be on me, and on my fathers houſe, and not on thy people for their deſtruction.* Fourthly, the ſoundneſſe of Ieruſalem, the place where he was, the

Obiection.

Anſwere:

1.

3.

4.

Angel

Angel hauing not yet, or very ſparingly touched the head Citie, 1. *Chron.* 21. 15. the Lord repenting of the euill, when the Angel came to Ieruſalem: theſe foure particulars are able to caſt downe their building, and to diſproue their conſequence: *Danid* fled not, *Ergo*, it is vnlawfull for any man to depart: the true conſequence, if we would argue out of this place, might be this: *Danid* & the Elders departed not: *Ergo*, let not Magiſtrate forſake his Citie, nor the Miniſter his flocke. Hauing pluckt out the weedes and the thiſtles, let vs as the good husbandman ſow the good ſeede. As this then prooueth not the vnlawfulneſſe of departure; ſo on the other ſide, it doth commend vnto vs king *Danids* praying, and his ſpirituall departure, teaching vs that in the time of plague, our firſt and principall care ought to bee, as well before our departure, as in our departure if we are ſo minded, (for I vrge no neceſſitie of it) to flie and runne by the feete of faith and prayer to the name of the Lord, which being forgotten, omitted, or negligently practiſed, maketh our departure vnlawful. Imitate the King then, O ye righteous ſoules, in this threatened tempeſt of the plague, let your ſoules take (the wings of a Doue) the motion and agility of the ſpirit of God, and let them flie by the ſtrength of their prayers to the boſome of Gods mercies where they ſhall be at reſt. *Danid* in this his going to the name of the Lord, hath ſhowen and manifeſted foure things: His Conſcience, Humilitie, Memory, Wiſedome. His Conſcience, that it was good: his Humilitie, great: his Memorie, holy: his Wiſedome, right.

The true vſe of the example

Touching the firſt, the ſpirit of prayer is a ſigne of a good Conſcience; for as *Tertullian* ſpeaketh, *Lib. de caſt. Oratio de conſcientia procedit ſi conſcientia erubeſcat, erubeſcet oratio. Prayer doth proceede from the Conſcience: if the Conſcience bluſh, prayer will alſo be aſhamed.* O it is an excellent thing that we can giue our ſelues to this holy exerciſe: let one haue riches, honour, pleaſures, let him be adored as a little god, if he haue not the ſpirit of prayer to puſh him forward with *Danid*, in the midſt of his felicitie, he is moſt miſerable. 1.

Secondly, his miſerie and humilitie, for a King is become 2.

a begger, and at the gate of the King of heauen he vseth speeches of submission. (*I beseech thee O Lord*) Loe here O proud son of *Adam*, of thy selfe thou hast nothing, but like a poore suppliant begger thou art constrained to goe before the gate of that right God, aswel the king that sitteth vpon his throne, as poore *Lazarus* that sitteth before the doore of the rich man:

2. Thirdly his memory, the subiect wherof was the Lord, O holy remembrance! Although he had as it were forgotten him by his sinne in his prosperitie, yet he remembreth him by his praier in his affliction: O the excellencie of praier, it is a remembring of our best friend, whose remembrance is comfortable to our distressed soules. The subiect of our memoris, haue beene along time commodities, pleasures, riches, honor, triumphs, & therfore, ô England, behold another subiect to exercise the art of thy memory: If then we haue forgotten him by our feruent prayer in our sin, let vs now remember him by our feruent praier in our affliction. Many haue practised the art of memorie, according to the memoratiue Art, and precepts of memorie, which appoint places, and their furniture, for the helpe of such as are vnexperienced; but let vs practise the art of this holy memorie, let God be

1. the subiect, & in this our affliction, let these be our helpes: First,

2. let vs remember in our praier the commandement of God, *Psal.* 50. Secondly the name of him, whom we call vpon, that it is *Iehouah*, Lord, our God, a God not in shew, but in substance and performance: a strong God, a towre of defence,

3. they that know this name wil trust in him, *Psal.* 9. 10. Thirdly, what he is by nature, how sweet and amiable, how rich in mercie, *Eph.* 2. Fourthly, what he is by promise, how faithfull

4. and true, 2. *Tim.* 1. 3 Lastly, what he is by couenant, made vnto

5. *Abrahams* seed, not in the blood of bulles, but in the bloud of the seed of *Abraham*: Further *Dauid* hath shewen his wisdome, & that in the choice of the place, taking his marke aright, and directing his petition to the true and proper periode. Imitate the wisdom of king *Dauid* in his choice, he that goeth to a place, runneth aright and wisely, if he be wise, and not by crooked and erroneous waies: *Dauid* sheweth vs the

right

right way, for to what place should we goe but to this, when our sorrowes are multiplied? shall we follow the waies of the wicked, and lay with them, *Malac.* 3. *It is in vaine, that I haue serued him, and what profit is it, that I haue kept his Commandements?* Or shall we runne vpon the way of impatience, adding griefe to griefe, liuing the life of *Caine*, or dying the death of *Iudas*, drowning our soules in a gulfe of desperation Shall we spend the time in bannings, execrations, cursing the day and night, the earth that beareth vs, the ayre that inspireth vs? Not so, O Christian soules, call vpon the name of the Lord with *Dauid*, there was neuer name so worthie to be called vpon, in heauen or earth, so mightie for deliuerance, so sure for protection, so gainefull for successe, so compendious to cut off vnnecessarie labours as the name of *Iehouah:*

6. The causes to moone vs to goe to this place.

Hauing vnderstood the Conscience, Humilitie, Memorie, and Wisedome of *Dauid*; let me open to you the reasons to moone & perswade vs to go to this place. Fiue things moone the sons of men in the time of plague to depart from contagious places, vnto a purer ayre. First, the counsel of the Physicians, Secondly, the practise of others. Thirdly, the danger or perill which they are like to fall in. Fourthly, desire of health and life. Fifthly, the experience of successe. Let the same be motiues vnto vs in this infection, to perswade vs to run speedily vnto this Arke of *Noah*. First, it is prescribed by 1
the whole Colledge of the spirituall Physicians, by God the father, *Psal.* 50. 15. King *Dauids* Physician, by God the son, who prescribing the remedies which men ought to vse in the last dayes, in which the Trinitie of punishments, Famine, 3.
Warres, and Pestilence should reigne, giueth this counsell, *Luke* 21. 36. *Watch and pray continually*; by Prophets, Apostles, & wise men, *Iam.* 5. 13. *Eccle.* 38. 9. and 17. 23. Secondly, the practise of the spirituall Physicians, as they haue prescribed it, so they haue also practised it, & haue fled vnto this place; to this Sanctuarie went the renowmed Patriarkes, the godly Princes, the holy Prophets, the blessed Apostles, the Prince of glory, the son of the immortal God, the constant Martyrs: whose examples ye shall find in the store-house of the Scriptures.

tures. The example of the bodily Physicians, of which some depart in the time of plague, hath much force to make vs hasten our departure; how much more ought the practise of the spiritual Physicians spurre vs forward vpon our spirituall
3. voyage. Thirdly, the danger, which is threefold, (*In nobis, circa nos, contra nos*) In vs, round about vs, against vs. In vs the plague of sin: round about vs, the fire of the present plague: against vs, Sathan who seeketh to make vs curse the Lord, and the fire of Gods wrath and anger: To auoid this threefold
4. danger, run to the Towre and to this blessed Zoar. The fourth motiue, is the desire of life and health; we need at this time a double health, the health of the soule and body: let vs therefore *goe boldly vnto the throne of grace, that we may receiue mercy, and find grace to helpe in time of need, Heb.* 4. 16. Why went that woman which was diseased with an issue of blood twelue
Matth. 9. 20. yeares vnto Christ, but that she might receiue her health: *vers.* 22. The sicknesse of the plague is an issue of blood, which being once opened, will euer run, and keepe a course if it be not stanched by the power and mercie of God: which mercie is onely obtained, by going vnto his sacred name: to obtaine this double health, *Dauid* went vnto this place, 1. *Chron.* 21. that the plague of his soule might be healed, and the bodily plague be remooued. If we are as it were dead for sorrow, prayer will reuiue vs, for it is, *Vita animæ*, the life of the soule: & as *Chrys.* termeth it, *Est anima ipsius animæ, It is the soule of the soule.* If we goe into the Countrey which cannot saue vs; how much more ought we to flie to this name, which hath the power to do it: this his power, being accompanied with mer-
5. cy and kindnesse, for thou O Lord, art good and gracious, and of great compassion. *Psal.* 86. Fiftly, experience of good successe, is the last motiue, they which haue fled to this place, haue not beene stopped by the way, but haue had good speede. Goe vnto King *Hezekiah*, *Iob*, *Dauid*, and the rest, and they will preach vnto you by experience, the experience
1. of this successe. This successe is grounded vpon three things,
2. as vpon three firme pillars, the Power, the Will and Promise,
3. the Goodnesse and mercie of God.

His

His power, *I haue heard it that power belongeth vnto God, Pſal.62.11.* There was neuer affliction or ſore ſo great, but the hand of that Phyſician hath beene able to maſter it, the leaſt finger of his right hand being of more puiſſance, then the whole arme of fleſh.

His will and promiſe, Pſal.91.1. Ioel.2.32. Iam 5.15. Eccle. 2.
31.9. Matth.7.7. Ioh.14.13. The King of heauen is not like vnto the Princes of the earth, or vnto that *Philip* of Macedon, who anſwered vnto the widow comming in his Court to him, to be heard, I am not at leiſure, (vnto which alſo ſhee anſwered iuſtly, then be not a King any longer) for ſeeing that he hath promiſed it, he is alſo willing, his promiſe being ſigned with the finger of the holy Ghoſt, and ſealed with the blood of his beloued and annoynted. Neither is he like vnto him, *Matth.7.* who anſwered, trouble me not, my doores are ſhut; the gate of heauen is alwayes open for vs. God reuoketh not his promiſe as King *Salomon. 1.Reg.2.20.21.* *23. Aske my mother, for I will not ſay thee nay*; and yet behold how this time is changed, *Adoniah* hath ſpoken this word againſt his owne life; of the Lords promiſe wee need not doubt, but with *Dauid* boldly we may ſpeake, *Pſal.86.7. In the day of my trouble I will call vpon thee, for thou wilt heare me.*

Thirdly, *His goodneſſe, mercie, and liberalitie, which is ſo* 3.
great that he giueth moare to the yong rauens which call vpon him, Pſal. 147.9. Doubt not then, but that hee will heare the ſupplications of men, whom he hath made a litle lower then the Angels, to crowne them with glorie aboue other creatures, *Pſal.8.56.* Let therefore, ſaith *Auguſtine, thy prayer aſcend, and Gods mercie will deſcend*, ſhall wee diſtruſt his goodneſſe, *who is rich to all that call vpon him? Rom.10.12.* Or ſhall we ſuſpect his bountifulneſſe, which *powreth out plentifully his bleſſings vpon all fleſh? Rom.8.32.* And although we haue offended him, yet our offences will not ſtop his mercies. Men, when they haue done any good turne to any, if they bee neuer ſo little offended, they caſt men in the teeth with the benefits they haue done them, and vpbraid them with the good turnes they haue ſhewed; wherefore men are

loath to make request to such for any thing: If wee goe vnto the Lord, we shal not meete with one that is of such a disposition and nature: he, as the Apostle speaketh, reproacheth no man; nor keepeth his anger for euer, *Psal.* 103.9. The willingnesse, mercie, and goodnesse of the Prince to haue vs, maketh vs also willing to goe to him, who more willing, then he that is our Father, our Sauiour, then he that hath suffered for vs, scoffings, spittings, bands, stripes, and death it selfe? Neuer lap of the mother hath beene so open to her babes, as the bowels of Gods compassions are open to the righteous. Harken to this, yee faint spirits, be strengthened yee weake hands and feeble knees, receiue this comfort, that he hath deliuered, he doth deliuer, hee yet will and can deliuer. I ende this point with the 13. 14. and 15. verses of the 10. Chapter of the Epistle to the Romanes: wherein behold a singular and compendious gradation. As they that would come to King *Salomon* sitting vpon his throne, were faine to runne vp sixe staires (for his throne, was mounted vnto by sixe staires) to the perfection and consummation of man going to the throne of the true *Salomon* Iesus Christ, ascendeth and ariseth by sixe degrees: the highest and the happiest staires being, inuocating and saluing, prayer and deliuerance. These are then the fiue reasons, by which wise Christians ought to be guided, I imitate King *Dauid*, only retorting to the wings of the Lords fauour. And herein we should be wise, if we leuel our hearts and affections at the very right center and marke of prayer (which is the name of *Iehouah* alone) and the period or scope in whom our requests must end.

Iam. 1. 5.

Fiue sorts of men erring in the going to this place.

But alas, there are fiue sortes of men, which make choice of other places, reiecting the wisedome of *Dauid*, the counsell of the spirituall Physicians, and the practise to the Saints of God, going a crooked, a circular, and endlesse way, not towards the marke, nor with a right foot as the Apostle speaketh. *Gal.* 2. The first kind, flie first to the helpe of mortall man, and with *Asa* make speed to the bodily Physician, to the confections of Arte, or to the purer ayre, not once mindfull of this place; but when all helpes faile them, and

1

that

that the Lord ſendeth his Sergiant and heauenly Purſiphant to arreſt them, then they returne to runne to this place. What name ſhall we giue you (O yee of little faith) but the name of weake Chriſtians? Put not your truſt in the ſonne of man, for there is no helpe in him, *Pſal.* 146. There is a ſecond 2.
ſort, which runne onely to the ordinarie creatures, deriding the name *Iehouah*, yea denying that there euer hath beene, or is yet at this preſent, ſuch a place to be found, whereunto the righteous is preſerued, ſuch as *Dauid* deſcribeth in the 10. *Pſalme*, 3. 4. *Which ſeeke not God, but contemne him, and thinke they ſhall neuer be moued.* O yee meere Atheiſts, what name deſerue you, but that name which the Lord himſelfe giueth you, *Pſal.* 14. 1. the name of fooles? If *Cain* hath beene reiected, becauſe hee offered an vnworthie ſacrifice, what deſerue they that offer none at all? The third ſort runne to a place, 3.
whoſe name is Hell, ſeeking to Sathan and his artes, gadding to the woman of Endor, or to the Idoll of Ekron, as *Saul*, as *Nero*, as *Iulian*: Returne, returne, O yee wretched and bewitched ſonnes of men, with the name of deuiliſh idolaters. The 4
fourth ſort, ſeeketh to dwell vnder the protection and aſſurance of their merites and good workes: but theſe alas, as *Bernard* writeth on the 91. *Pſalme*, are ill lodged and haue a poore Tabernacle, the diuell hath ſoone blowen that away. The laſt ſort, are the ſuperſtitious Papiſts, who in the time of 5
plague runne to the houſe of the Spider to be preſerued, to ſtickes and ſtones, mettals and papers, Angels and Saints, and principally to Saint *Sebaſtian* for as euery ſickneſſe & diſeaſe hath his Apothecarie and Phyſician among them; So the plague hath Saint *Sebaſtian*, vnto whom with their families they runne to bee preſerued. That execrable *Pſalter* of the *Virgine Marie*, compiled by them, maketh her to be this ſecret place whereunto wee ought to runne: the prayer of *Dauid* which he made being viſited with the plague, *Pſal.* 38. is blaſphemouſly abuſed in this maner, *O Lady rebuke me not in thine anger, neither chaſtiſe me in thy wrath*: The 91. *Pſalme* is in the like maner abuſed, *Whoſo dwelleth in the ſecret of the bleſſed Virgin, &c.* But O ye blind ſeducers of ſoules, it may be firſt a cha- 1
leng

lenge vnto you all, that neither *Dauid*, *Iob* or *Ezechiah* visited with the plague went to Cherub or Seraphin, *Gabriel* or *Raphael*, *Abraham* or *Moses*: *whom haue I in heauen but thee?* saith *Dauid*: he saith not, that he had a *Moses* or *a Samuel*: haue all these erred? Euen so will we with them. Secondly, yee goe to them that cannot helpe you, let them arise, if they can helpe you in the time of your miserie, *Iere.*2. In the famine of Samaria, 2.*Reg.*6. a woman crying to the King, *helpe me, O King*, hee answered, *seeing the Lord doth not succour thee, how should I helpe thee?* Concluding secondly, that if the Lord withdraw his helping hand, it lieth not in the power of mortall man to helpe. So wee may answere the Papists crying in the time of plague to their *Sebastian*, helpe and aid vs Saint *Sebastian*. If it lieth not in the power of mortal men that are liuing with vs to helpe, how much lesse can they that are dead? And farre lesse, one that perhaps hath neuer beene? As for the Angels, they are displeased that ye come to them, to thrust vpon them such a dangerous honour: they may say as *Dauid*, *Psal.*115. *Not vnto vs O Lord, not vnto vs, &c.* they that refused a farre smaller offer vpon the earth, the onely bowing of the knee vnto them (*See thou doe it not*) will bee much more discontented, to see the knees of the heart to stoup to them for the ceasing of the plague: for although an Angel smote seuentie thousand in the time of *Dauid*, yet he was but the instrument, God onely the agent, and therefore he onely to be prayed vnto. If the Papists reply that they intreate onely Saint *Sebastian* to speake vnto God for them; the answer is, that God needeth not a *Sebastian*, nor any Saint so euer, to be his Master of Requests: this is a seruice not vnmeet for the gouernours of the earth? the Lord is not like vnto earthly Princes, vnto the which may be said, that which *Iethro* said, *Exod.*18. to *Moses*, *the thing is too heauie for thee, thou art not able to doe it thy selfe alone*: for the Almightie is able to doe it alone, neither is there any defect in his hearing, whose eares are open to the prayers of the poore. Let vs therefore hold Christ Iesus alone for the Master of Requests; it is he onely that can

2

3.

Apoc.22.9.

Obiection.

Answer.

present

preſent our requeſts which we make vnto the Lord for the ceaſing of the plague: let others run where they will, to ſtickes and ſtones from the name of the Lord: I doe you no iniurie to impute this to you, for as *Hilarie* writeth vpon the firſt *Pſalme*, *It is as great an offence to make a new, as to denie the true God.* The Lord annoynt your eyes with his eye-ſalue, that ye may returne to flie to the name of *Iehouah*. As for vs, we will follow the holy Canon and leaue the broad way, whoſe end is deſtruction, ſaying with *Dauid*, *Pſal.* 11. 1. *In the Lord put I my truſt, how ſay ye then to my ſoule, flie to your mountain as a bird.* Matth. 7. I end the firſt branch of this diſcourſe with that holy Epiphoneme of King *Dauid*, *Pſal.* 146. 5. *Bleſſed is hee that hath the God of Iacob for his helpe, whoſe hope is in the Lord his God.*

After the name of the place, and other circumſtances, there followeth in the two places, the condition, properties, quality and ſafeneſſe of the place whereunto we muſt run in the time of the plague. The ſonnes of men in the time of infection, before their departure, haue a ſpeciall regard of the place where they will goe, of the ſituation, nature, and ſuch like, and being led by the preſcription of the Phyſician: Secondly, by their owne minde, they make choyſe commonly of a place in which they perceiue theſe ſeuen properties following: and although *Salomon* here maketh mention but of one, namly of a ſafe place, yet giueme leaue to diſcourſe of the reſt. The ſecond part, the properties of the place.

1 A pure place.

Firſt, they go where there is a good, wholſome & pure ayre, not ſubiect to ſtinking euaporations, & it is the preſcriptiō of the Phyſicians, that we ſhould go vnto places where the ayre is not corrupted, far from the infection. *Dauid* fled to ſuch a place, for ſuch is the name of *Iehouah*, a pure place, far from the corruptions of this world, for he is a pure, & incorruptible God, in whom there is no infectiō of ſin: the Lord, holy, holy, holy, not admitting thoſe in whoſe mortall bodies the plague of ſin doth raign: to pray then & to repent, is to returne & go to a wholeſom light. *Eccle.* 17. 24. The places whereunto the ſons of men flye, although they are for a time corrupted, yet they are not warrāted ſtil ſo to remain, diuers alteratiōs by ſundry meanes may befall, as by the reſort of perſons infected, & ſuch like: but the name of *Iehouah*, this place of refuge, ſhal neuer be altered, for he is the immutable & vnchāgeable God, &

the gates of that Citie no vncleane person shal enter, Apoc. 22. 14. 15.

Secondly, men make choyse of a pleasant and delectable
2 place, both for their bodies and soules, where there is good
A pleasant place. companie to recreate themselues in their sorrow and exile, foode and necessaries for their bodies, further by the riuer side, or where there is good water: lastly, where they may also haue food for their soules, the word of God Preached. This place of refuge, the name of *Iehouah*, is a pleasant and delectable place, where canst thou better recreate thy selfe, then by thy Father and brother Iesus Christ in this thy exile and miserie? Comfortable is the bosome of the mother to the yong infant, but more comfortable is the name of the Lord to the righteous which are called little babes by the Apostle. *Paul* maketh mention in his voyage toward Rome, of a certaine place which was called (*The faire hauens*) *Act.* 27. this place of refuge better deserued this name, let vs goe thither, for it is a harbour and rode for those which are tossed in the sea and deluge of the Pestilence: happy is the soule that landeth at these hauens. If we desire water, there is the *fountaine of life: Iere.* 2. *the water of grace, Psal.* 51. If we desire the word; there is *the word it selfe, Iesus Christ*, Ioh. 1 *the truth Ioh.* 14. There is the best, the first, the ancientest Preacher, God himselfe that preached in Paradise.

Thirdly, in our choyse we seeke out a safe place, whither
3 we may goe without danger, and where we may abide safe,
A safe place. and dwell without danger. The name of *Iehouah* is a safe harbour, the secret place and shadow of the most high, *Psal.* 91. 1. vnder whose wings we shall abide safe and harmelesse. Three things prooue the safenesse of this place: First, the
1. name of the place, it is *A strong towre, Prou.* 18. 10. *A secret place, Psal.* 32. 7. *A rocke and fortresse, Psal.* 18. *which is inuincible.* Such are not the fortresses of mortall men, which they are constrained to render vp, being driuen thereunto either by famine, or force, as *Seba* in the time of *Dauid* hereof is a witnesse. Secondly, the Lord of the soyle, which inhabiteth that place, his name is *Iehouah*: the Almightie, *Psal.* 91. 1. the strong and inuincible God, who will and is able to preserue vs. Thirdly, it is prooued by the successe of those who

runne

run to it, & by that which they receiue, they are exalted, preserued or deliuered (saith *Salomon*) which *Dauid* acknowledgeth, *Psal.* 32.7. and is confirmed by the successe of *Dauids* prayer, 2. *Sam.* 24. 25. *and the plague ceased from Israel.* Comfortable is the saying of *Dauid*, *Psal.* 91. 3. 15. 16. in which, sixe things prooue the happie successe of the righteous that runneth vnto it. First, Gods ready answere: Secondly, his presence: Thirdly, his deliuerance: Fourthly, his aduancement to honour: Fiftly, length of dayes: Sixtly, fruition of saluation: O the excellent riches, pleasures, and ioyes which the righteous there shall enioy. As *Lot* there fled vnto little Zoar to be preserued from the fire of *Sodome*; So let vs flie to Gen. 19. the name of *Iehouah*, to be safe from the fire of the plague. The earthly places whereunto men run, do want this propertie; they are not warranted to be safe there, either from danger or from the plague, and the experience of this yeere doth declare it vnto vs all. Some haue returned and some haue died there, but as for the name of *Iehouah*, thy soule is certaine to be preserued, if thither shee taketh her recourse; and as they onely escaped the flood, that entred into the Arke of *Noah*: So likewise, they that enter into this incorruptible and immortall Arke, shall only be safegarded from the deluge of afflictions. The Doue of *Noah* at her first flight from the Arke, although shee mounted aloft, and fetched many retires, yet shee could finde no resting, vntill shee returned againe to the Arke: So the poore soule may flie where shee will, but yet shee shall not haue any sure footing to rest, except shee returne to the heauenly Arke: let vs therefore be wise as Serpents, and simple as Doues, for as they being persecuted, flie vnto the rockes; so let vs in our calamities take our recourse to the rocke of *Dauid*, *Psal.* 18. 2. neuer haue there bin holes in the rockes so open for the doue, as the name of *Iehouah* for the righteous soules. There are two renowmed places mentioned by *Plinie*, *Locris, and Crotone*, where the plague was neuer, as he writeth *lib.* 1. *cap.* 96. and without doubt many resorted thither: but although we should flie at this day to *Locris* and *Crotone*, if wee carrie within vs the plague of sinne, the inward cause of the bodily contagion,

we haue no warrant to bee ſafegarded. But me thinkes I
Obiection. heare a controuerſie: Many righteous haue fled to the name of the Lord, and yet haue not beene ſafe from the deluge of the peſtilence, or from the ſnare of the hunter: but thouſands, and thouſands are fallen in former viſitations, yea ſome of the
Anſwer. choſen of Iſrael. The anſwer is, that they haue firſt obtained, either that which they prayed for; ſecondly, or that which is better; or thirdly, that which is ſufficient. And the Lord heareth vs alwayes, although alwayes he granteth not our petition: this ſeemeth a Paradox, and yet the trueth thereof is manifeſt: for in ſteed of that we asked, he giueth vs a better thing, and a better place: *thou askeſt the earth*, ſaith *Auguſtine*, and *the Lord giueth thee heauen: temporall life, & he giueth thee the eternal.* The Surgion that ſaweth off the arme or legge of the Patient, who crieth for impatience & apprehenſion, he areth him, *Non ſecundũ voluntatem, ſed ſanitatẽ*, not according to his wil but according to his health: & ſo the Lord dealeth with his Patients.

4. A place where they haue friends.

Fourthly, to proceed, men make choice of places where they haue their friends: the children reſort to their parents, the parents to their children, brethren to their brethren, and one friend to another. The name of the Lord is a place of refuge where we haue our beſt friends, there we haue our Father, our eldeſt brother Chriſt Ieſus, the holy Ghoſt our comforter: and therefore *Dauid* in the time of Plague went to this comfortable place. In earthly places vnto which the ſonnes of men reſort, either we haue no friends, or they are farre off, and therfore we ſeeke other: or ſometimes although we haue friends, yet they will not receiue vs for feare of infection: but in this holy temple, and vpon this holy mountaine, we are ſure to finde at all times the aforeſaid friends.

Experience hereof Anno 1625.

5. A place acceſſible for all men.

Fiftly, we haue regard to chooſe a place which is lawful for all men to come vnto, which is not prohibited or forbidden by the Lord of the ſoyle and Magiſtrate of the place, and where we know we ſhall be receiued. This place of refuge is ſuch, acceſſible for all men, for *whoſoeuer ſhall call on the name of the Lord, ſhall be ſaued*, *Ioel.* 2. 32. Neuer a citie of refuge ſo free for all manner of tranſgreſſions: hither may come the

King

King and the subiect, the rich and the poore, the learned and the vnlearned, the merchant and the tradesman: the sound and the sicke, yea the infected with the plague. In the time of infection, it is not lawfull for them that dwell where the contagion reigneth, to com vnto the Princes Court, they are forbidde̅ by Proclamation to resort thither. But the court of heauen is open for all men, yea the for infected, for they cannot infect the Court of heauen: the King of heauen hath made a Proclamation in the 50. *Psal.* that we should resort thither, & the Prince of glory Iesus Christ who keepeth his residence there, will not keepe vs backe. If the Prince had made a Proclamation that the infected should resort to his court to bee healed, who would not hasten thither? It was not lawfull for all men to come to the inner Court of King *Ahasuerus*; none might approach but they to whom hee held out his golden Scepter, except he would die the death that was appointed for such as durst come neere: no such kind of punishment is appointed for those that goe vnto the Courte of the King of heauen, we may *approach boldely to the throne of grace*, the scepter of our King (I meane not that *yron scepter* of his iustice,) but the *golden* of his mercie, is euer held forth to man, woman, children, bond or free, stranger or Citizen, infected or not infected, whether they be called, or not called: and they all may safely approach: I name not neither inward or outward court, but euen *to the throne of grace*, where the King himselfe sitteth: and if there we craue of him, I say not to the halfe of his Kingdome (as *Ahasuerus* spake vnto Ester) but to the whole, it shall not bee denied vs. Feare of punishment keepeth vs from the Princes court. Let not feare keepe vs from the court of heauen. *Nehemiah* although hee held the cup to the King, yet how fearefull hee was to make a request vnto him: But as for you O ye righteous soules, *feare yee not, O you little flocke, for it is your fathers pleasrue to giue you a Kingdome. Luk.* 12. Further in time of contagion, not only the court but also the other cities, townes and villages, will not often lodge them that come from contagious places, either the Lord of the soile, or the magistrate of those places forbidding it; but as for that heauenly Ierusalem, and the Lord of the liuing, ther-

The King of heauen his proclamation.

Esth. 4.

Heb. 4. 16.

Nehem 2.

unto

vnto euery one may resort, the Lord and magistrate of heauen doth not interdict it. *Dauid* cried vnto the Lord, and said, *thou art my portion in the land of the liuing. Psal.* 142.5. At Rome the houses of the *Aediles*, were alwaies open for all men, that they might resort thither, to haue their causes heard: and so is the house of the Lord for the afflicted soules. In some places there are appointed (as I my selfe haue seene) watchmen with halbards, to aske the passengers from whence they come, and sometimes to keepe out those that come from infected places, but in our going to this place, we need not to haue such feare, for as *Chrysostome* saith, *Hic non est miles assistens qui expellat, here there is no Sergiant or Soldier to keepe thee out.* If the cities of the earth shut their gates before thee, thou canst not enter. As for that heauenly Ierusalem, it is not lockt, and although it were, prayer, as *Augustine* speaketh, is a key to open heauen, & to bring thee to the presence of God. *Serm.* 226. *de temp.* the Towne and Villages in times of infection although they receiue some, yet they will not harbour many: and often there is no place for multitudes: but so is it not with the name of *Iehouah*, with this strong tower, it is not like vnto the bulwarkes of mortall men, into the which if too many enter, they will hinder one another; this fortresse can receiue millions and millions without any impediment. Further the temple is also interdicted to the infected, for they are commanded by the magistrate to keepe their house for a time, or if they come, they are entreated to sit a side: but the Lords holy temple aboue in heauen, is not forbidden vnto the infected, nor to any man: it is lawfull for them to go thither and pray, and that with the succesle of *Dauid, Psal.* 18. *In my trouble I did call vpon the Lord and cried vnto my God, and he heard my voyce out of his Temple.*

6. A place neere vnto the Citie

Sixtly, some make a choyse in the plague time, of a place which is neere, whereunto they may easily goe without any great trouble or cost: the name of the Lord is such a place, compendious to cut off vnnecessarie labours, yee need not to runne farre, *the Lord is neere*, as the Prophet speaketh, *to all them that call vpon him*: neither will it cost vs any thing, mony or merites, intercession of friends or gifts: Poore men,

yee

yee that want friendes or money, and therefore cannot prouide your ſelues a place, be not diſmaide, behold, here is a place which will coſt you nothing. It is a place whereunto we may go at all times, at dinner time, and at ſupper, as *Chryſoſtome* ſpeaketh, in the day time, and at mid-night, in thy health, and in thy ſickneſſe: the ſicke man may ly downe vpon his bed and goe vnto it, and when with King *Ezekiah* he cannot vſe the feet of the fleſh, yet may he vſe the feet of the ſpirit. In a moment we can flie thither, for as ſoone as we haue finiſhed our prayer, we are alreadie come to this place, and to the Lord of this ſoyle, our prayer and God meeting one another in heauen, as Ieſus Chriſt and the woman at the Well, *Ioh.4.* As for earthly places whereunto men reſort, either they are far off, vneaſie to goe vnto, and that with trouble and coſt, or expences, ſometimes we are ſtopped, we muſt haue Warrants and Certificates of the Pariſh & Church-wardens, that our houſe is not infected, before we can be admitted: all this trouble we need not in the time of plague in our going to the name of the Lord: nothing will ſtop vs, the bodily plague ſhall be no impediment, for wee haue a warrant that we may paſſe, the King of heauen his warrant in the 50. *Pſalme, Call vpon me, &c.* and therefore this place is better then the earthly, where the fearefull ſonnes of men dwell which feare the apparrel, houſhold-ſtuffe, yea and thy letters: I know nothing then to ſtop our paſſage, but the plague of the ſoule, as the Lord of this ſoyle telleth vs in the, 2. *Cor.6. 17. Touch none vncleane thing, and I will receiue you.* But I heare the weake conſcience obiect, I am infected with the plague of the ſoule, and therefore it is not lawfull for me to call vpon the name of the Lord: it is for the righteous as *Salomon* ſpeaketh: but alas, I am vnrighteous, and how can I therefore go vnto this ſtrong tower? The anſwer is, for thy comfort O weake conſcience, that *Salomon* ſpeaketh not of them that are righteous by their owne righteouſneſſe, but by the righteouſnes of Chriſt Ieſus: ſuch are all the faithful in whoſe mortall bodies the plague of ſin doth not remaine, their infirmities being healed by *Dauids* Phyſician, *Pſal* 103. If yee deſire a certificate thereof, you haue the Goſpell, ſubſcribed

The warrant of the infected.

Obiection.

Anſwer.

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and ſealed by God the Father, the Sonne, and the holy Ghoſt. If yee deſire a witneſſe, ye haue a threefold witneſſe, *The ſpirit, the water and the bloud*, 1. *Ioh.* 5. 8.

7. A place where we may haue a Phyſician.

Laſtly, wee make choyſe of ſuch places, where if need be, we may haue good Phyſicians, for we eſteeme it a great miſerie, to be deſtitute of a good Phyſician, and of meanes to helpe vs in our neede. The place of refuge whereunto *Dauid* fled, and wee alſo ought to flie, following his direction, hath the beſt Phyſician which is both in heauen or earth, God the Father, King *Dauids* Phyſician, who hath both health and ſickneſſe, life and death in his power to diſpoſe of them for our good and ſaluation: knocke therefore boldly with the hand of prayer and repentance at the gate of his mercie, and thruſt in his hands, both thy life and health. And thus much for the qualities and properties of the place.

To pray for others is alſo requiſite.

Further, we haue to obſerue that *Dauid* went not to this place of refuge alone, but with his whole family, for he prayed with the Elders of the people, for the people, and for the deliuerance of his whole kingdome. Herein imitate King *Dauid*, remember in thy prayer thy whole family, and the ſtate of the whole kingdome, the Tribe of *Iudah*, and the Tribe of *Leui*. There are foure ſorts for which we muſt pray: 1. Firſt, for thoſe which are *Supra nos*, aboue vs: 2. Secondly for thoſe which are equall vnto vs. 3. Thirdly, for thoſe which are *Sub nobis*, vnder vs: 4. Fourthly, for thoſe which are *Contra nos*, againſt vs. In the going to the name of the Lord, wee muſt not imitate the negligence of many, who depart into the Country, and care onely for themſelues; as for their families, or at leaſt their ſeruants, they are not once mindfull of them: but we muſt as well carrie with vs in our prayers, the ſeruants which are vnder vs, as ſhee that lieth in our boſome: *And the Oliue plants which are round about our tables*, Pſal. 108. 3. The Athenians would offer ſacrifice, but onely for their owne Citie, and their neighbours of *Chios*: but wee Chriſtians muſt pray, not onely for the mother Citie, but for all the daughters: Chriſt teacheth vs to ſay, *Our father, &c.* as if wee all came from one wombe. It is a principle both of nature and policie, *Vis vnita fortior*, Strength vnited, receiueth more

ſtrength.

ſtrength. It holdeth likewiſe in Diuinitie. If the prayer of one righteous perſon auaileth much, the prayer of many righteous ſhall auaile more. If the *Syrophenician* obtained for her daughter the ſute ſhee made, much more the whole Church of England ſhal obtaine for all her daughters: *Where two or three be gathered together in his name, he is in the midſt of them*: Much rather in the midſt of a people, in the midſt of thouſands, in whom there is *Anima vna, cor vnum*: One ſoule, one heart, one tongue, as if they were all but one man. Lord, heale the ſores of our land, for behold, both the mother and the daughters, the head and the members doe proſtrate our ſelues before his Maieſtie. Yee of the ſect of *Rome*, diuide not at this time of the plague in your prayers, the ſoule, the voyce and language of the Countrey into two places. *Elias* and his companie, praying in one place and with one ſtile: *O Lord God of Abraham*, and yee in another: *O* Baal *heale vs*: Some praying for the life of *Dauid*, and ſome for the life of *Iabin*. As for vs, we will pray for the Lords annoynted our Soueraigne, that God may hide Him vnder the ſhadow of his wings from the noyſome peſtilence, knowing that this is one of the parts of our obedience towards him, that we (as *Conſtantine* the great taught his ſouldiers to ſhew their allegiance in nothing more then this) ſhould pray for him, yea, for his royal Conſort, his hopeful poſterity & their Families. I end this point, with the ſaying of an ancient Father: That there is no better Guard, or Halbards to ſafegard a Prince, than the prayers of the Righteous.

Before I come to the third branch of this diſcourſe, giue leaue Chriſtian Readers to the ſpirituall Phyſicians, to lay downe three rules, which are to be obſerued in this our ſpirituall departure to the name of the Lord. The bodily Phyſicians touching departure preſcribe (as is before ſaid) three rules, *Longè, citò, tarde*: Goe farre off, depart ſpeedily, returne ſlowly. The ſame rules are to be obſerued by the righteous: First, we muſt flie far, not with the prodigall & forlorne ſon in a far Countrey, far from the feare of God and thought of death, or with *Ionah* from the preſence of the Lord, who rideth

Three rules to be obſerued in our going to this place.

I. *Longè.*

deth on the Cherubins & can ouertake vs: for whither shall I
Psal.839.9. goe, saith *Dauid*, from thy spirit? Or whither shall I flee from thy presence? But farre from this world and the earth, vnto the holy temple and mountaine, vnto heauen which is high aboue the earth, as *Dauid* speaketh, *Psal.*103.11. vnto that place which is called the *land of the liuing*. Secondly, flie farre from the plague of sinne, and the infected ayre of this world, and being come vnto that farre Countrey, the Lord
2. of the soyle will receiue you. The second rule is, flie speedily,
Citò. and deferre not your departure: which rule is not in any maner to be omitted, it is the counsell of the wise man *Iesus Syrach, Eccle.* 38.9. *My sonne faile not in thy sickneſſe but pray vnto the Lord, and he will make thee whole.* Tis the commandement of the Lord *to call vpon him in the time of need, Psal.* 50. Which must be performed with speed, according to the example of *Dauid, Psal.*119. *I will runne the way of thy Commandements.* If wee make haſt to flie into the Countrey, and forget to goe speedily vnto this Sanctuarie. it is as *Auguſtine* speaketh of another matter, *Curſus celerrimus præter viam*: A swift race besides the way. Haſt in this matter is praise worthy, & a man can neuer run too fast that runneth to this place. The delay that *Elizeus* made, let me go kisse my Father, & those shifts in the Gospel: Let me first go burie my mother, or take leaue of my friends, are not admitted in this buſineſſe: commune not therfore with flesh & blood. If in the time of plague, we make such haste to depart, before we haue ordained our buſineſſe aright, or bad our friends farwel; How much more ought we to haſten our spiritual voyage? While the fal-bridge is let downe, let vs make speed to enter. Many, becauſe they went not far, nor made speed to depart, haue endangered their bodies, but many more, becauſe they fled not from the contagion of sin with speed, haue endangered their soules: & therfore as the Apoſtle speaketh, 1. *Cor.*9. of another matter, so I may say of this going: *So run that yee may obtaine.*

3. The third rule is, Returne slowly: that is, continue where
Tardè. thou art: a neceſſarie rule, to be obserued in the going to the name of the Lord. It is the rule of the spirituall Phyſicians,

ans, *Eph.*6.18 *Rom.*12.1. *Thes.*5. *Pray continually, &c.* As it is prescribed, so it hath beene practised: the woman of Canaan continued in her prayer, and returned not in hast. Luk.21.36. They which are in the Countrey, although there bee many things which might moone them to returne, yet for the safetie of their bodies, they continue till the plague be ceased. So continue in thy prayer by the Lord, and be not wearie of well doing. Although three things might haue mooued the *Syrophenician* to returne, the silence of Christ, her back friends, and the odious names giuen vnto her, yet these discouragements her poore soule digested, obtaining both a cure for her daughters infirmitie, and a commendation for her faith. O woman thou hast wrought a miracle by the perseuerance of thy prayer, and hast giuen to thy Sauiour occasion to doe a memorable act, conuenient to his nature, glorious to his holy name. Let vs at this time follow her perseuerance, and although the Lord should seeme to be silent for a time, yet let vs not draw backe, that we may receiue a cure both for our soules and bodies, and deserue a commendation both by God and other nations, and thereby giue occasion vnto the Lord to shew his omnipotent power in the ceasing of the plague: and to doe an act in England conuenient to his nature, and glorious to his holy name. And as *Iacob* wrestled with the Angel and would not let him goe vntill he had receiued the blessing: So let vs as it were striue with the Lord by our prayers, and let him not goe vntill he haue heard vs, in that which we aske of him in this afflicted time. Let our prayers be now as the showers of the raine, if the first showre faileth of watering the earth sufficiently: the second, the third or the fourth, will fulfill the thirst thereof. Let vs be like vnto the widow, *Luk.*18 and our importunitie will draw him vnto audience: but yet let vs hold a better opinion of the Iudge of the world then of a common vulgar friend, It delighted his eares to heare our redoubled obsecrations, and he suspendeth our desires in expectation, that we should be importunate to craue. The bodily Physician cannot away with the importunate patient: but God, King *Dauids* Phy- Habak.2.3

 sician,

ſician, loueth the importunate prayer, & more acceptable is to him the end of our prayer then the beginning. I would the children of light were as wiſe in their generation, as the wodden Prieſts, 1. *Reg.* 18. who cried long to *Baal*: yea cut themſelues with kniues that they might be heard: and what ought not wee then doe to obtaine our ſuite? Let nothing then mooue vs to returne: but as the King of the Philiſtines, 1. *Sam.* 6. though they had Calues at home, yet they kept the ſtraight way to *Bethſhemeſh*, and held one path: turning neither to the right, nor to the left hand; neither euer ſtood ſtill, till they came into the field of *Ioſuah*. So in our going to the name of *Iehouah*, the affection of our ſoules bearing the Arke and coffer of our ſuite, though it hath worldly allurements to draw it backe, as the Kine had Calues: yet let it in the way to the houſe of God, as they to *Bethſhemeſh*, hold one path of perſeuerance, turning neither to the right or left hand with wandring cogitations, till it commeth into the field and garden of God, and there let it remaine. Many heretofore hauing not continued in the Countrey, in their haſty returning haue fallen ſicke, and died: So many hauing not continued in this ſtrong bulwarke, haue endangered both body and ſoule. And thus much hitherto of the ſecond part.

The third part containing the houſhold ſtuffe which we muſt carrie vnto that place.

There followeth now the third and the laſt, which openeth vnto vs the houſhold-ſtuffe which we muſt cerrie with vs thither noted in the word (*Righteous.*) As they which goe in the country in the time of plague carrie with them their houſhold-ſtuffe, their furniture, and thoſe things which are neceſſarie for their bodies, and as *Noah* entring the Arke, carried with him neceſſaries; ſo likewiſe in our going to this place, we muſt carrie with vs thoſe things which are neceſſary for our ſoules, that wee may be receiued by the Lord of that ſoyle, and without which we cannot goe thither. There are fiue peeces of ſpirituall houſhold-ſtuffe which are neceſſary for vs, noted in the word *Righteous.*

I. Repentance.

The firſt is *Repentance* and holines of life, for hee that is righteous giueth himſelf to righteouſnes. And this furniture carried with him *Dauid*, 2. *Sam.* 24. 11. As they which goe in

the

the country haue their reasons why they carrie with them such and such necessaries: So giue me leaue in the opening of this furniture, to shew you also the reasons which must moue vs to carie them with vs. As for this first, the first reason is, the prescriptiō of the spiritual Physicians, it is the Apostles precept: Let euery one that calleth on the name of Christ depart from iniquitie. The second is, that we may be receiued, for the righteous Lord loueth righteousnesse: his countenance doth behold the iust. *Psal.* 11 7. His eyes are vpon the righteous, and his eares open to their cry, but his face is against them that doe euill, to cut off their remembrance from the earth, *Psal.* 34. 15. 16. *If I regarde wickednesse in my heart* saith *Dauid, the Lord will not heare me.* For as *Salomon* testifieth, *the Lord is farre off from the wicked, but he heareth the prayer of the righteous. Prou.* 15. 29. Draw therefore neere to God, and he will draw neere to you: cleanse your handes ye sinners, and purge your hearts ye wauering minded. *Iam.* 4. 8. 9. The third is, that the bodily plague may cease, for how dare we approach vnto the Lord, to craue that it might be remooued, and yet carie with vs the inward cause thereof: let the Physicians *maxime* heere preuaile, remooue the cause, that the effect may cease. Let vs not as the sonnes of *Iacob*, bring into the presence of our father, the garment of *Ioseph* which we our selues haue beblooded. As *Aaron* could not come before the Lord before he was washed, so let vs not go vnto him before we haue cleansed our selues from infection of the soule. And as *Iacob Gen.* 42. exhorted his sonnes, when they were going to *Ioseph*, carry with you the best fruits of the land and giue them him: so let vs in our going to the true *Ioseph*, Iesus Christ, carrie with vs the best fruites of our hearts to offer vp the sacrifice of our prayers, leauing our corrupt affections, as *Abraham* left behinde him at the foot of the hil his asses. I conclude this first point with the saying of *Chrysostome, as in a garland, it is not enough that the flowers be pure and cleane, but the hand also which handleth them*: so it is not sufficient that the words of our prayers be holy, but the heart also which conceiueth them.

1. 2. Tim. 2. 19.

2.

Psal. 66. 18.

Prou. 28. 9.

3.

Psal. 59.

2. Faith. The ſecond piece of houſhold-ſtuffe (*Faith*) for the righteous is alſo hee that beleeueth in Chriſt, and is righteous through the righteouſnes of Chriſt the righteous. This furniture carried *Dauid* with him, for as hee had a deſire of health and remiſſion of his ſinne, ſo hee had alſo a ſtedfaſt faith and confidence that it ſhould be forgiuen him. This perſuaſion of deliuerance, and hope of obtaining, we muſt haue with vs enterteining it in our hearts. The reaſons are, 1. Sam. 14. 1. firſt the preſcription of the ſpirituall Phyſicians, it is the Apoſtles precept, *Iam.* 1.6. *Let him aske in faith and wauer not.* And in the fourth to the *Heb.* 16. that we ſhould *goe boldely to the throne of grace: drawing neere vnto him with a true heart in aſſurance of faith*, Heb. 10.22. *caſting not away that confidence which hath recompence of reward, Verſ.* 35. tis the counſaile of Chriſt, *Mar.* 11.24. Secondly, carrie it with thee, that thou maiſt receiue that, *for which thou goeſt vnto him faithfully. Pſal.* 145.18. And *whatſoeuer yee ſhall aske in prayer, if yee beleeue yee ſhall receiue it. Math.* 21.22. Without this, there is no going thither. *Rom.* 10.14. But as righteouſnes and trueth kiſſe each other, ſo muſt prayer and faith, which is the ground of prayer: firſt beleeue, and then ſpeake, this was the order of *Dauid*, *Pſal.* 116. this faith will make vs acceptable to the Lord of that ſoile, and make vs finde fauour at his hands: Faith is a beautifull queene, as highly fauored of the King of Kings, as euer *Eſther* was of King *Ahaſſuerus*: ſhe ſhall not be ſtayed without at the gate, but with an humble preſumption, may approach into the inner court, and ſhall receiue her requeſt: for if we ſhall *receiue a kingdome, Luk.* 12. how much more that which is leſſe, being asked by faith? come not then without this aduocate. *Cyprian*, in his treatiſe *de Idol. vanit.* ſayeth, (ſpeaking how he and his brethren did much good in the viſitation of the ſicke) *prout fides patientis adiuuat, aut gratia curantis aſpirat*, that he proſpered according as they and the patient had faith to ſpeake vnto God: the greateſt enemie to the efficacie of our prayer is diſtruſtfulnes. And therefore *God forbid* ſaith *Auguſtine* that *what wee deſire God to doe for vs with our mouthes, we ſhould deny him to be able to doe*

in

in our hearts. A heathen man *Seneca* could ſay, he that aſketh fearefully and doubtfull, teacheth him to denie of whom he aſketh: and men doubting they ſhall not obtaine, make God vnwilling to heare them. As vnbeleefe did ſhut the doore vnto the Iewes that ſome of them enter not into *Canaan*, a type of heauenly Ieruſalem; ſo diſtruſtfulnes is able to ſhut our praier out of that heauenly *Canaan*. And therefore as *Iacob* going to his father *Iſaac*, to receiue the bleſſing, put on the garment of his eldeſt brother, ſo let vs going to our heauenly father to obtaine our requeſt, be cloathed with faith through the righteouſneſſe of our eldeſt brother Ieſus Chriſt. Further, this confidence giueth vs entrie into that place. Open the gates, ſaith the prophet, *Eſ.* 26. 2. that the righteous Nation which keepeth faith, may enter in. Faith is a key that openeth vnto vs the gates of the citie. Thirdly, this furniture is neceſſarie for the feet which muſt beare vs thither, that they may be firme, ſtedfaſt, and faile vs not in the way: the moiſture and iuice whereby the ſpirituall feet of our prayers are nouriſhed, is faith. By faith yee ſtand, ſaith the Apoſtle, 2 *Cor.* 1. It is the roote that beareth vs, the legges and ſupporters, and the ſtrong men that hold vs vp that we fall not. As the Doues neſt is in the cleſts of rockes that cannot be aſſaulted, ſo faith reſteth it ſelf in the wounds of Chriſt, it caſteth an anchor in knowledge of the true God, and ſtandeth as firme, as mount Sion that cannot be remooued. Fourthly, we muſt carrie it with vs, that we may liue: why doe we with our houſhold-ſtuffe goe into the Countrey, but becauſe we are deſirous of life? It in the going to the name of *Iehouah* for remiſſion of ſinne and ſpirituall life, and for the remooning of the effect of ſinne, the bodily contagion, we are deſirous of it, we muſt not forget this furniture, for by Faith we liue, *Abac.* 2. *It is the life of the ſoule, and the ſoule and ſpirit of the new man.* Wee may haue a name that wee liue, but indeede wee are dead to God-ward, if wee beleeue not; doubting then neither of might, mercie, or of his promiſe, becauſe they are paſſed by couenant, oath, before vnmooueable witneſſes, the beſt in heauen, and the beſt in earth, and becauſe they are ſigned

in Hippolito. 3. 4.

with the finger of the holy Ghoſt, and ſealed with the blood of his annoynted and beloued, let vs with a holy confidence runne to this place in this afflicted time of the contagion, that we may receiue mercie.

2 Humilitie. 2. Sam. 24. The third peece neceſſarie for our voyage, is (*Humilitie*) which excludeth all opinion of our owne worthineſſe and righteouſneſſe. *Dauid* carried his furniture with him, yea this royall ornament: as appeareth out of two things. Firſt, out of the tearme and phraſe of obſeruation (*I beſeech you*) a proper terme of ſubmiſſion, and the poore ſuters phraſe. Secondly, out of his bodily proſtrating of himſelfe in ſacke-cloath with the Elders of Iſrael. 1. *Chro.* 21. Herein let vs in this time of plague imitate King *Dauid* in our going to the name of the Lord, carrying with vs this ornament, this ſubmiſſion and lowlyneſſe: let vs vſe the poore ſuters phraſe & not pride of ſpeech: ſaying, we are worthie O Lord: let vs not goe thither to bragge, as many runne into Country to the dominiere, but let vs pray that the Lord will giue vs with vs this ſubmiſſion, that we may bow not only the knees of our bodies, but of our hearts: yea, that we may euen bow the very phraſe of our words with *Dauid*, that wee may vtter them as if the ſmalleſt Graſhopper of the earth were to ſpeak with feare and reuerence before that dreadfull Maieſtie.

1. Three things muſt moone vs to carry it with vs in this our voyage: Firſt, the perſon to whom we goe, his greatneſſe, excellencie, Maieſtie, his glorious name which is *Iehouah*. It was the counſel that *Aeſope* gaue to *Solon*, enquiring what ſpeech he ſhould vſe before *Creſus*: either very little, or very ſweet, ſaid he. If when we goe to the Princes of the earth, who are but ſmoake and vanitie, wee ſpeake with humilitie, much more doth the preſence of the moſt high God require it.

2. Secondly, the conſideration of our owne perſons which doe goe thither: the conſcience of our owne vnworthineſſe and deformitie of ſinne wherewith we are ſpotted: let vs then Gen. 18. with *Abraham* ſpeaking to the Lord, confeſſe that we are but duſt and aſhes. Let vs as *Lazarus* with all our vlcers (which are many in the time of plague) and withall our ſores detec-

ted

ted and laide open: lie before the gates of him who is rich in mercy, lamenting, crauing, and beseeching to be refreshed. Christians, learne of Christ to pray, who although there was no vnworthinesse in him, yet hee kneeled, fell vpon the ground, the footstoole of his owne Maiestie, and lay vpon his face, which neuer Angel beheld without reuerence. The third is, that our comming to him, may bee acceptable, and that we may receiue the health we sue for, *To him looketh the Lord, that is poore, and of a contrite spirit, Esa.66.2.* which hee will not despise, *Psal.51.17. for he is neere vnto them that are of a contrite heart, and will saue such as be afflicted in spirit, Psal.* 34.18. The prayer of him that humbleth himselfe, goeth through the clouds: the Lords mercy can onely giue vs the twofold health which we sue for at this time: now this mercy to whom doth he giue it, but to the humble? *1 Pet.5.* Humility is both grace it selfe, and a vessell to comprehend other graces: and she emptying her selfe by a modest estimation of her owne gifts, is filled againe by the Lord. Let vs now beloued as it were striue by humility with the Lord, according to the policy of *Iacob*: Let vs winne by yeelding, and the lower we stoupe towards the ground, the more aduantage we shall get to obtaine. The Lord to whom we goe, if this humility be in vs, will both dwell with vs and in vs. *O Lord,* saith *Austine, how high art thou, and yet the humble of heart, are thine houses to dwell in:* The proud Pharisie, *Luk.*18. went vnto the Lord without his furniture, praying with pride and with a scornefull demonstration, and therefore returned not iustified as the Publican. O that we had not for the most part of vs all such Pharisaicall eye-browes, whether we talke with God or man, that we might heare that comfortable voice which was spoken vnto *Daniel, Feare not, for from the first day that thou diddest humble thy selfe before thy God, thy words were heard.* Let vs therefore vse to conclude this point: this humble stile of *Dauid,* it hath beene the stile of a King: and although it seemeth inglorious, yet it hath beene the stile of the glorious Saints of God: it will giue vs the honour of Saints, and raise vs from the dust, set vs vpon the thrones, and if it please the

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Eccle.35.17.

Cap.10.12.

Lord to take vs away by the plague, it will place vs with Angels: let vs not then brethren forget it, that the anger of the Lord may ceaſe, and that with ioy hereafter wee may ſing with *Marie* in her Canticle, *Luk.* 2. *Hee hath regarded the lowlineſſe of his handmaide.*

4 Feruencie and zeale.

The fourth piece of houſhold-ſtuffe, is *Reuerence, deuotion, zeale* and *feruencie*. For the noyſe of our lips, if it bee as the ringing of Baſons, a vocall modulation, without cordiall meditation, it cannot procure vs audience: for it is as the offering of the halt and the lame, a body without a ſoule: it is the counſell of the wiſe man, *Eccle.* 5. 1. *Bee not raſh with thy mouth, nor let thine heart be haſtie to vtter a thing before God.* Our prayers muſt not bee a formall ſeruice onely, but the ſighes of our ſoules muſt bee ſent with an earneſt meſſage to the eares of God: they muſt not be perfunctorie and cold, rather of cuſtome then of deuotion: for a prayer from fained lips, will returne empty into the boſome that ſent it vp. When wee goe to this place, let vs not goe, as if our ſoules and tongues were ſtrangers, the one not knowing what the other doth: our lips babling without, and our heart not pricked with any inward compunction, for elſe it is as the altar without fire: a perfunctorie prayer, is as the prayer of the Parret. *Iohannes Fridericus* the Prince of *Saxonia* had a Parret who could rehearſe the Latine *Pater noſter*. Cardinall *Aſcanius* had another, who rehearſed the *Creed*, repreſenting perhaps the faith and praying of his Maſter. What are the careleſſe deuotions of theſe, who leaue their ſpirits as it were in a ſlumber while they are a praying, but like vnto thoſe two Parrets babbling; as they muſt bee deuote, ſo muſt they be feruent, kindled by a burning zeale, inflamed with feruent loue: and as the Harts bray after the water brookes, ſo muſt our ſoules after the liuing God: *For the prayer of a righteous man auaileth much, &c. if it be feruent, Iam* 5. 16. If wee are deſirous to know the neceſſity of this zeale and feruencie, receiue theſe directions following. Firſt, the example of Chriſt biddeth vs goe thither with this zeale: Chriſtians receiue directions for the framing of this holy exerciſe from Chriſt, who offe-

Pſal. 42.

1

red

red vp prayers *with ſtrong crying and teares, Heb. 5.* hee that was the mighty Lyon of the Tribe of *Iuda* hath roared in his ſupplications. Secondly, the ſpirit of God biddeth vs goe 2
thither with zeale, for *hee maketh requeſts in our names with groanes not to be expreſſed, Rom. 8.* Thirdly, the Maieſtie of the ſacred Lord of Hoſts, to whom we flye: the royaltie of his 3
nature, ſublimitie of his place, dominion ouer Angels, biddeth vs goe thither with zeale. Fourthly, the view of our mortalitie and of our ſin, by which we haue cauſed the Lords 4
deſtroying Angell to vnſheath, biddeth vs to goe thither with zeale. Laſtly, the hope and expectation of ſucceſſe, the delicacie and tenderneſſe of the eares of God, and the precious fauour of his countenance, which muſt bee wiſely intreated and carefully ſought for, biddeth vs to goe thither with zeale, vnleſſe we will ſow, and not reape: plant Vines and not drinke the wine thereof.

The fift and laſt piece of houſhold-ſtuffe, is *Chriſtian* 5
patience, a ſubmiſſion vnto his holy will and pleaſure, a ver- Patience.
tue proper vnto the righteous. *Dauid* carried it with him thither, and wee muſt not leaue it behinde vs, following the
ſtreames of our fooliſh appetites: we muſt limit our prayer 2 Sam. 24.
in God and his holy will, asking abſolutely his glory, and our ſaluation: but remitting the meanes vnto his wiſedome and pleaſure. The fountaine of our heart muſt not powre foorth ſweet and ſowre together, praying, but with impatience: let vs ſet him no time as the Diſciples did about the kingdome of Iſrael, but let vs come to the reſolution of *Dauid*, 2 *Sam.* 15. *Behold, here am I, let him doe to me as it ſeemeth good in his eyes.* Worthy is the Oration of *Iudith* which ſhee Iudi 8.
made to her people of *Bethulia*, who would deliuer vp the Citie into the hands of the enemy, vnleſſe within few dayes the Lord ſhould helpe them: Who are you that haue tempted the Lord, and ſet your ſelues in the place of God? Let vs waite for ſaluation from him, and call vpon him to helpe vs, and he will heare our voice if it pleaſe him: thus ſhould wee exhort our ſelues in our prayers, when impatience doth beſiege our hearts. It is ſafe for vs to caſt the ankers of all our

purposes, and to stay our wils vpon his will. The reasons to perswade vs to bring it with vs, are three: the first is the prescription of the spirituall Physicians of Christ, *Luk.* 21, and in the prayer which he hath taught vs: of *David*, *Psal.* 37.7. and of the rest. The second is, the Lords equity in all his actions: he gouerneth not by lust, but by law: hee draweth thee not to obedience by a violent chaine of his vnchangeable purpose, but by reason and iustice: esteeme not his will in the moderating of the world as immoderate: hee hath a will, but not as inordinate Princes, who hauing the raines of dominion giuen into their hands, doe many things inordinately without Law, Reason, Iustice, Equity: proclaiming with *Nero*, that they may doe all things, and that no body may controll them. No, no, beloued, his will is alwaies holy, alwaies iust and equitable, although it seemeth vnto thee vniust. The third is the example of Christ; Christians, the wisedome of God it selfe, in whom the Deitie dwelt bodily, was content to forsake his wisedome, and to be ordered and rectified by this squire of his Fathers will: *Father, not my will, but thine be fulfilled.* This is then the spirituall furniture which we must carry with vs, if wee will goe to the name of *Iehouah*. Prayer with these companions will returne laden with the sheaues of comfort and blisse from the plentifullest fields. And by these it is manifested, that the righteous onely goe to this place: the name of *Iehouah* is not like vnto the earthly places, vnto which in the time of infection resort both good and bad. The vngodly may make a shew to goe into it, but yet they connot come thither, for there is the spirit of prayer, *Zach.* 12. which is giuen onely to them that bring with them this spirituall furniture. As for weapons to safegard our selues, wee neede none, for this houshold-stuffe are spirituall weapons, *Ephes.* 6. This shall suffice for the Arke of *Noah*.

1

2

3

A trusty friend and seruant appointed by the Magistrate of heauen, to

Now because the Ciuill Magistrate appointeth in euery Parish trustie men to aide the infected, and to prouide them with necessaries: Giue mee also leaue to shew vnto you, beloued, a trustie friend and seruant to ayde the sicke, appointed by the Magistrate of heauen. If yee are desirous to know

who

who it is, Prayer is his name, *Psal. 50 Call upon mee &c. Da-*
uid hath vsed this faithfull friend in the time of the plague, he
hath sent it as an Embassadour into the Court of heauen to
sue for peace: he sent not merites, distrustfulnesse, impatience,
or blasphemies: but prayer, the surest and effectualest Em-
bassadour, happy for successe. Wee are all desirous, if the
Lord visite vs with the rod of *David*, to haue some trustie and
faithfull friend or seruant to keepe and ayde vs, to dispatch
our businesse, to send here and there, and to prouide vs with
necessaries: and wee make much of such that will assist vs in
such a fearefull sicknesse. Wee can haue no better seruant
then King *Dauids* friend, who hath many good qualities: we
desire in the time of plague a seruant or friend, in whom wee
finde these good qualities: First, *Faithfulnesse*, for many haue
beene robd by their keepers, as experience teacheth. Prayer
is a messenger of especiall trust, it wil trauaile with vs by day:
awake with vs by night: it will not forsake vs by land, by
water, in weale, in woe, liuing or dying, it is our last friend
and indissolublest companion. Secondly, wee desire one
quick of speed: Prayer is able in a minute to mount aboue
the Eagles of the skie, into the heauen of heauens, and is a
chariot of fire bearing vs aloft into the presence of God to
seeke his assistance, hee knoweth to addresse himselfe in waies
vnknowne in the stillest silence of the night, till he come to
the secrets and chamber of the Lord, King *Dauids* Physician.
Thirdly, wee seeke one who is willing, and is not afraid, (for
they are scarce to be found) prayer is such a friend, he is not a-
fraid to be with thee: neither the tediousnesse of the way, or
difficultie of the passage can hinder him from his purpose.

aside the sicke in the time of Plague.

The qualities of this friend.

1 Faithfull.

2 Quicke.

3 Willing.

Fourthly, we are desirous to haue one that can speake lan-
guage which the Physician can vnderstand, if need were to
send him thither, and who can prouide vs of necessaries, such
one is prayer: for what language soeuer it speaketh, the Phy-
sician of heauen can vnderstand it.

4 Learned.

Fiftly, one that is able to comfort vs in our distresse, such a
comforter is praier, it is the life of the soule: if thou art per-
plexed with such griefe of heart, as neither wine (according

5 A comforter.

to the aduice of *Salomon*) nor ſtrong drink can bring eaſe vnto thy ſpirit melting like waxe, finding no comfort at all either in light or darkeneſſe, pleaſures or riches, kinsfolkes or friends, wiſhing with *Iob* 4. *O that thou wouldeſt hide mee in the graue, and keepe mee ſecret vntill thy wrath is paſt*: yet then this friend is our comfort, hee will ſpeake for vs vnto the Lord, King *Dauids* Phyſician, by this we may flie into the boſome of Gods mercies. *If any then be afflicted amongſt you, let him pray, Iam.* 5. The reaſon why we deſire a friend with all theſe qualities, is that he might both aide, and prouide vs with all neceſſaries: prayer is a friend who is able to diſpatch all our buſineſſe. 1 Deſireſt thou a Phyſitian in thy ſicknes to cure thee, ſend this friend praier to King *Dauids* Phyſician 2 dwelling in heauen, and he will bring him with him. If thou needeſt phyſicke to heale thee, and which is good for thy diſeaſe, ſend prayer into heauen to fetch the hearbe of patience, 3 which groweth not in our owne garden. If thou deſireſt neceſſaries for thy ſoule, ſend him to the Lord, he will fetch for thee, all that thou wanteſt, the bread of life, that heauenly 4 Manna, the bloud of Chriſt, the waters of mercy. Needeſt thou a comforter, ſend praier vnto the Lord, and he will bring with him the beſt *comforter* of the ſicke, *the holy Ghoſt, it is his name; Iohn* 14. he will not feare to come to thee, as often the 5 bodily Phyſician. Laſtly, if we deſire our friends to come and viſite vs, ſend prayer for them, and they will come: God the father, God the ſonne, God the holy Ghoſt. No friend then better then prayer. There are ſome bad ſeruants of which we muſt take heed, and as in the time of plague there are ſome bad ſeruants who robbe and bereaue the ſick of that he hath: ſo there are ſome wicked friends who will deprriue vs of ſpirituall comforts, if we be not ware of them. First if we ſhould 1 vſe the aide of *merits* and ſend them vp, the ſtarres in heauen Bad ſeruants. would diſdaine it, that wee which dwell at the footſtoole of Merites. God dare to preſume ſo farre, when the pureſt creatures in Epheſ. 6 4. heauen are impure in his ſight. Secondly, if we ſend vp feare 2 and diſtruſtfulneſſe, the length of the way will tire them out, Feare. they are as heauy and lumpiſh as gaddes of yron, they will

ſinke

ſinke to the ground, before they come halfe way to the throne of ſaluation. Thirdly, if we ſend vp blaſphemies and curſes, all the creatures betwixt heauen and earth will band themſelues againſt vs. The Sunne and Moone will raine downe bloud, the fire, hote burning coales, and the ayre thunderbolts vpon our heads. And therefore let vs not vſe the ayde of theſe three bad ſeruants. As prayer is a ſeruant to ayde the ſicke, ſo it is a truſtie friend or ſeruant to keepe your houſen, and families. (O ye Londoners that are departed) in the Citie yee vſe the ayd and truſt of others, but they are not the beſt, for they are mortall and corruptible: exhort them therfore to vſe this friend towards the Lord, both for you & for themſelues: for *except the Lord build the houſe, they labour in vaine that build it: except the Lord keepe the citie, the keeper waiteth in vaine, ſaith Dauid.* Thus I haue ſhewen you that be at *London*, beloued of God, called to be Saints, *Salomons Peſthouſe*, to enter in your families. 3 Blaſphemies: Pſal 127.1.

I come now to you beloued that haue left your mother Citie for a time, which hope to returne: your departure I will not diſprooue, nor wiſer then I, if ye haue vſed it lawfully, remembring in your exile the affliction of *Ioſeph*. And ſpending the time in thoſe things which make for the peace of your Citie. To refreſh your minds, and ſpend your time there becauſe the workes of your vocation you cannot exerciſe: diuers other exerciſes I know are vſed, perhaps not ſo well as ye might: all of them I doe not condemne: but it is to be feared, that the exerciſes of ſome haue been & are friuolous, & gameſome quarrellers, and that carding, dicing, and that *Cup challenging Profeſſion*, by which many drinking to health, drinke themſelues out of health, haue beene to others as vſuall paſtimes, as the fields to walke in. Giue me leaue beloued to ſhew you a better Exerciſe, and another paſtime, the paſtime of King *Dauid*, a royall exercile, which he vſed in the time of plague, his prayer and inuocation with the elders of Iſrael: ſpend herein your time beloued till ye returne: when your Mother mourneth, will you ſport? when the *head* ſmarteth, ſhall the *members* be ſenſeleſſe? pray with the Prophet for the An exerciſe for the Londoners that are in the Countrey.

peace

peace of your Ieruſalem. It is the Apoſtles precept, to pray continually, which if it euer was time to practiſe, it is at this preſent. Suffer mee to enter into the praiſe of this exercise, diuers things doe adde commendation to it, which ought to perſwade you to the vſe thereof. The firſt argument of praiſe may be taken from the author thereof Not *Moſes* or *Samuel*, Prophet or Apoſtle, Patriarke or Martyr, but God the father, God the ſonne, God the holy Ghoſt, the bleſſed Trinitie haue beene the authors, which make it a diuine and heauenly exercise. The ſecond argument from the perſons which haue vſed it, we delight in Exercises which are accounted honorable, & which men of credite and good account doe commonly vſe; this Exercise is honorable, yea royall: not baſe and contemptible onely haue ſpent their time with it, but Kings and Princes, King *Dauid*, *Manaſſes*, *Ezechiah*, and the reſt. The bleſſed Prophets, Patriarks, yea the Prince of glory, the ſonne of the immortall God Chriſt Ieſus: It is ſo heauenly and honourable, that by prayer we doe approach neere vnto God, and doe as it were conioyne our ſelues with him: while we are in the body, we are abſent from home; but by prayer we doe aſcend into heauen, prayer being as it were the band of our internall coniunction with God. Further, it is honourable, not only in regard of the perſons which haue vſed it, but alſo, to God and vs. To God, for thereby we honor and glorifie him, *Pſal.* 50. acknowledging that all might, glory, felicity, health and ſaluation belongeth to him, and that from him alone we muſt receiue it.

The praiſe of Prayer.

1 It is Diuine.

2 Honourable:

3

To vs, for thereby we are familiar with the Lord: if it be an honor for vs to be familiar with earthly Princes, which are but duſt and aſhes, O what an honour is it then to be familiar with the King of Kings, and Monarke of the world! It is the chiefeſt honour whereunto he can aduance vs, when hee giueth vs the *ſpirit of prayer*. If we deſire the valour of Knighthood, by prayer wee may ſtand in place where Gods hand hath made a breach, and doe as much as all the chariots and horſemen in a kingdome. If you eſteeme it an honour to be in the ſeruice of the Prince, giue your ſelfe to prayer, it is one of the

the chiefest parts of Gods seruice. Yea it is so excellent, that the sacrifice of praier is offered alone to him, whom *Salomon* calleth excellent and glorious. It is an honor to be a christian, let vs therefore vse the christian exercise: two things doe admonish vs, our name, and the example of Christ: Christians we are called, annointed also to be Priests and Prophets, and that royall Priesthood in Christ Iesus. As the Priests offered the sacrifices of bullocks and rammes, so let vs offer the sacrifice of prayer, which hath also beene Christs exercise. Mercy hath praied, and shall not miserie? Charitie hath praied, and shall not iniquity pray? the Physician prostrated vpon the ground praieth, and shall not the sicke and the patient call vpon the Lord? the innocent, and he in whose mouth there is no fraud praieth, and shall not the sinner? the Iudge prayeth, and desireth that the Lord would be mercifull and spare his people, and shall not the guiltie bee suppliant to receiue mercie?

Christian. 1 2

The pleasure of it, may bee the third argument of commendation: this exercise is pleasant and delectable. To spend the time in the Country, diuers vse pleasant and delectable Exercises: this is both acceptable to God, and pleasant to man: to God, for the sweet odours of our prayers ascend into heauen, *Apoc.* 8. And as the sent of incense & Odoriferous things is pleasant to the nostrils of mortall man: So *the prayer of the righteous*, saith *Chrysostome*, *is pleasant to the immortall God.* It is not then, the lamentation of men, ciulation of women and children, mingling heauen and earth together with a confusion of out-cries, that is acceptable to God, and which can enforce him to giue vs audience, but it is humble prayer, the voyce of repentance: which as *Iesus Syrach* speaketh, *Eccl.* 35.16. shall bee accepted with fauour, and reach vnto the cloudes. Secondly, to vs, all that our heart desireth is in this Exercise. Some being in the Countrey, spend their time in discourses, prayer is a discourse with our beloued. If it was a pleasure to *Iacob* to speake vnto *Rachel*, and to *Ionathan* with *Dauid*: O what a recreation is it for our soules that they may familiarly speake with him, whose loue vnto vs is better then

Delectable. 3

To God. 1

To man. 2

gold or pearle. If wee delight to ſpeake languages, by prayer wee may ſpeake the excellenteſt language which hath euer beene, the language of Canaan: let vs not feare to diſcourſe with the Lord by our prayers, for hee is not like vnto the ſpruce and finicall ſonnes of men: feare not, ſaith *Chryſoſtome*, he ſeeketh not at thy hands painted eloquence, an angelicall tongue, filed phraſes: but beholdeth only the beauty of thy ſoule. Others take their pleaſure while they are in the Countrey, to ride vp and downe in their Coaches and Chariots, being carried therein betwixt heauen and earth. Let prayer bee your Coach beloued: it is as one ſaith, as a Chariot of fire, bearing vs aloft in the preſence of God, able to mount vs aboue the Eagles of the skie to ſeeke the Lords aſſiſtance. In the time of plague, there was heretofore appointed a Waggon or Coach to carry the ſicke to the Peſt-houſe, & there to bee healed: there is no better Chariot to carry our ſoules vnto the houſe of heauen to bee healed by that heauenly Phyſician, then humble prayer. Some delight to goe vp and down and ſee their friends; our beſt friends at this time, & at altimes who can do vs the moſt good: are God the Father, the Sonne and the holy Ghoſt: let vs viſite them therefore continually by our prayers. Others in writing letters, what is prayer elſe but as it were a letter ſent to God in which wee declare our neede: and as a letter is an amiable diſcourſe and conference of one friend with another, as if they were both preſent: So is our prayer, as a friendly letter or diſcourſe of vs which are abſent from home: with our beſt friend the Lord, as if wee were preſent with him in heauen. Send this letter, and letter vpon letter: yee that are now exiled, ſhew vnto the Lord your need: pray vnto him that hee will bring you home againe, and remooue that in his mercy which keepeth you backe. Laſtly, ſome in running of Races, or in Hunting: but yee beloued in this afflicted time, runne the way of Gods Commandements: as *Dauid, Pſal.* 119. *runne to the name of Iehouah with the righteous, Prou.* 18. *runne the race which is ſet before you, and that with patience, looking vnto Chriſt Ieſus, Hebr.* 12. 1. and ſo runne that yee may obtaine that

which

which you sue for. Hunt not after the pleasures of this life, but after the liuing God: and *as the Hart brayeth for the riuers of waters, so let your soules pant after the liuing God, Psal.* 42. 1. That the Lords *Hunter, Psal.* 91. hunt vs not, but that *the Lord may deliuer vs from the snare of the Hunter, and from the noysome pestilence, Psalme* 91. 3. Vse therefore this comfortable Exercise: the childe is neuer better but when it is in his fathers and mothers lap: So shall you neuer be better, but when by prayer you creepe as it were in your heauenly Fathers bosome: it will kindle your loue toward him, as the loue of louers is kindled, the more they come together: and if yee remaine there the next ensuing Winter, feruent prayer will bee in stead of fire, to kindle in your hearts the loue of God.

Fourthly, the profit of this Exercise commendeth it much; it is not onely delectable, but also profitable. Some which are in the Countrey at this time spend their time I doe confesse profitably, riding vp and downe to buy commodities against the future: but prayer is a farre profitabler Exercise for this time, for it is not onely profitable to our selues, but also vnto others: yea, to the whole Realme. And as the Apostle speaketh of Godlinesse, that it is profitable for al things; so I may say of prayer, that it can obtaine any thing: profitable for vs in two respects: First, to obtaine that we haue not: Secondly, to keepe that we haue obtained First, *if thou lackest knowledge and wisedome*, prayer is the meanes to obtaine it, *Iames* 1. *If thy vnderstanding bee darke, pray with Dauid, Psalm.* 119. *Open mine eyes O Lord, that I may see the mysteries of thy Law.* If thou lackest zeale, pray with *Dauid, Psal.* 119. *Lord incline my heart vnto thy law, &c.* And because this world is a desart where we may easily erre, pray with *Dauid, Psal.* 50. *Leade me in thy pathes, &c.* If our soules be infected with the plague of vanitie and couetousnesse, the meanes to remoouе it, is prayer, *Psal.* 119. *O Lord remoouе farre from me vanitie, and encline not my heart to couetousnesse.* The meanes to obtaine a contented minde, is also prayer, *Prou.* 30. *Pouertie nor riches giue mee not, &c.* If thou desirest to thinke vpon

4 Profitable.

I To vs.

I

thy mortalitie, by the ſubiect which now is preſented to thee, pray with *Dauid. Pſa.* 90. *Teach vs O Lord, to number our dayes, that wee may apply our hearts to wiſedome.* If yee deſire to returne, it is not your ſports and delights, but your praiers that muſt bring you backe. If yee deſire the ceaſing of the begun plague, it is your prayer that muſt remooue the cauſe, that the effect may ceaſe. As praier obtaineth, ſo it keepeth that you haue already obtained: ſuch are not your Exerciſes, which ye your ſelues haue inuented, O ſonnes of *Adam*: for by them you often looſe that which you had purchaſed ryotouſly (which *Alexander* blamed in his friends) waſting and conſuming your whole ability. There is another thing which ought to perſwade you to this Exerciſe: which is, that it is profitable to others prayer doth more good then Almes: for by our Almes we can helpe but a few; but by our prayers wee can helpe thouſands and thouſands: yea thoſe which are farre off. Prayers, are the almes of the rich as well as of the poore: for *Pharaoh* did as well begge for prayers, as poore *Lazarus* for crummes. Yee rich men that are in the Countrey, beſtow theſe almes vpon the poore, as well as the almes of your purſes: and in this afflicted time, ſeeke more to profite the whole Realme by your prayers, then by your commodities. I end this point with the ſaying of *Auguſtine*: *Plus proficio orando quã legendo, I haue more profited by praying, than by reading.*

2 Sam. 24.

2

2

The others.

5

To ſtrengthen vs.

Fiftly, this Exerciſe is commendable, becauſe it is able to ſtrengthen vs Some in the Countrey doe ſpend their time in Exerciſes, by which they may maintaine their health, and ſtrengthen their bodies, that they may bee able to doe any thing: the Exerciſe of praier is good to make vs recouer the health of our ſoules, which was waxen weake: as this preſent begun plague, and your preſent exile both doe witneſſe. Yea, it is able to make vs doe admirable things. Was it euer heard that mightie Potentates, as there haue beene many: *Alexander* the great, *Iulius Ceſar* and the reſt, could make the Sunne or the Moone to ſtand ſtill in the firmament? And yet this hath done the praier of *Ioſuah*. Haue there euer beene any armies ſo great and mightie, which could make the Earth to trem-

tremble vnder their feet? No beloued: the mightie armie of *Xerxes* could not doe it, and yet this hath done the praier of the Apostles, *Act.* 4. Who hath euer heard that it hath been possible to mortall man, to raise the dead and to giue life to the deceased? The Physicians doe acknowledge their impotencie, and yet this hath done the praier of *Elizæus*. As the Apostle then in the commendation of faith, rehearseth the wonders which they haue wrought by faith: So it may bee said of praier which is done in faith: by praier *Moses* diuided the red sea: by praier *Iosua* beat down the wals of *Iericho*: by praier *Sidrach* and *Abednago* quenched the fire: *Daniel* stopped the Lyons greedie and deuouring throates: the Apostles opened the prisons and brake their bonds. And I will yet adde one thing, by praier, brethren, you shall be able to ouercome him, who is inuincible. The Lord hath besieged and beguirt your Citie by his destroying Angell, the onely meanes to resist him, and to make him retire, are your humble praiers: O the admirable force of praier, which ouercommeth him who ouercommeth al things! I may compare the praiers of the righteous to the haires of *Sampson*: as long as his head was adorned and couered with them, hee was in a maner inuincible, hee brake the cordes and roapes wherewith he was bound: his strength lying in his haire; but being shauen, his strength went from him, he waxed weake and like other men. All your strength beloued lieth in your praier, as long as you exercise your selues therein, you shall be able to resist, I say not the tyrants & the deuil, but the Lords Angel himselfe. You haue another enemie, the which to resist, it is necessarie that you learn to handle the sword of praier, this enemie is cruell, malicious, mightie, subtile and industrious, his name bewrayeth his nature; Sathan by name, who is not only in the Citie, but followeth you in the country (for as a deuouring Lyon he compasseth the earth) and there he seeketh to make you forget the Lord, and the affliction of *Ioseph*: to sticke to the creature, & forget the Creator; to withstand this Enemie and his fierie darts, let this be your continuall Exercise: Imitate the industrious wrestlers, who to cast Heb. 11.

downe another, firſt fall downe themſelues: ſo to ouerthrow this enemy who ſeeketh in the Countrey to ouerthrow you; caſt downe your ſelues by humble prayer and faſting, that in that place you may triumph ouer him who thought to triumph ouer you. To end beloued, to you all I ſpeake together, you that are in the Citie, enter this Towre: you that are caſt downe vpon your beddes, vſe the aide of this friend: you that are departed, let this be your paſtime, that we altogether may be preſerued from the deluge, and the waters may decreaſe more and more, till they be dried vp, that being decreaſed we may offer the ſacrifice of thankeſgiuing, as *Noah* offered vnto the Lord after the floud. But let vs not be like vnto the ſea-ſicke, who onely are weake, lament and cry as long as they are in the tempeſt, and when they begin to ſmell the ayre, and are gone out of the ſhip, they forget both their ſickneſſe and
Gen. 28. their deliuerance. But rather as *Iacob* (ye that are departed) flying to heauen, the remembrance of his countrey being ſweet, made an excellent vow and prayer, that if hee came againe to his fathers houſe in ſafetie, the Lord ſhould be his God, and that he would giue vnto the Lord the tenth of all he had: ſo likewiſe ye that are departed, or to depart from your Mother Citie, as *Iacob* from his fathers houſe, the remembrance thereof being ſweet to you, as I know it is, make the vow and prayer of *Iacob*, that when the Lord bring you home againe in ſafety, that hee ſhall be your God, and that yee will ſerue him with more zeale and feruencie then ye haue done before: further, that ye will (if not the tenth) yet ſome part of your goods, beſtow vpon the Lord, in his poore members.
2 Pet. 3. 17. 18. Let the Apoſtles words be the concluſion, *Yee therefore beloued, ſeeing ye know theſe things before, beware leſt ye be alſo lead away with the errour of the wicked, but grow in grace, and in the knowledge of our Lord and Sauiour Ieſus Chriſt: to him be glory both now and for euermore,* Amen.

A zealous Prayer in time of the Plague to be vſed by all Londoners that are fled from the Citie, and all others that are ſenſible of the Cities Calamitie, whereſoeuer.

O LORD GOD, our onely helper and Defender, who amongſt all other Euils, haſt promiſed to *deliuer thy People from the noyſome Peſtilence;* Wee beſeech thee, take this thy heauy Plague away from vs; and eſpecially withhold thy hand from off the Citie of *LONDON*, the Metropolis of this Kingdome, where thy Name is daily called vpon. And let our humble Supplications (which at this time, vpon our knees wee make vnto thee in the name of CHRISTIESVS,) procure our happy Releaſe, and appeaſe thy Wrath, which wee haue iuſtly procured againſt vs through ſinne. Lord, we being heartily ſorry for our ſinnes, (fully purpoſing by the aſſiſtance of thy holy Spirit to amend our liues) doe humbly intreat thee to haue mercy vpon vs, to take away this plague from vs, and not to ſuffer vs to periſh after ſo miſerable a ſort. We thanke thee, O Lord, that thou haſt not left vs altogether comfortleſſe, nor caſt vs off without hope, but haſt ſomewhat withdrawne thy heauy hand, and ſpared many of vs; we pray thee to continue thy fauour daily more and more towards vs; to deale with vs in Mercy, not in Iuſtice; to bleſſe vs and all thoſe that depend on vs; To ſet thy ſauing Marke vpon our houſes, as thou diddeſt for the *Iſraelites* in *Ægypt*; To giue order to the *Deſtroyer*, that *he hurt vs not*, to put thy ſtrength to our Medicines, to let thy good bleſſing make the preſeruatiues of Phyſicians effectuall; and to make our ſhifting places, for more ſecuritie, profitable vnto vs. Giue vs grace, O Lord, not to truſt too much on outward meanes, but onely on thy Mercy. Protect vs alwaies

waies in all our waies; haue pittie vpon our distressed Brethren and Sisters, whether in *London* or else where, Comfort the desolate Widow; prouide for all Orphanes and Fatherlesse Children; gather vs together againe, that by these meanes are dispersed: Send vs Health, Peace with men vpon Earth, and peace of Conscience towards thee, through Iesus Christ our Lord, *Amen.*

In

In the Visitation, Anno 1603.

Mr. *Henry Holland*, (of pious memorie) published a booke entituled *Spirituall Preseruatiues against the Pestilence*: Whereunto was annexed *An Admonition concerning the vse of Physick*, and all naturall helpes, which the Lord may blesse for our good, as in other maladies, so in the Pestilence.

Which booke being worne out of Print, the Admontion is here added, for the vse and benefit of vs now liuing.

SAint *Iames* addeth that after the former spirituall comforts the Elders of his time, *did annoint the sicke with oyle of the name of the Lord*, euen as our Sauiour had before appointed, and his Disciples practised in their miraculous cures. Mark.6.

The gift of healing the Apostle speaketh of, 1.*Cor.*12.30. Shewing it to be a peculiar gift: *are all doers of miracles? haue all the gifts of healing?* And it ceassed in the Church, when the Gospell was sufficiently confirmed with miracles, euen anon after the Apostles, Prophets and Euangelists had finished and ended their worke, and when their time was expired.

Now then the gift ceassing: it is madnesse to retaine still the time which went with the gift, that is, this annointing or aneiling and more madnesse to make a Sacrament of it, as Antichrist hath done, & most extreame madnes to giue it vnto them only which are a dying, which was wont to be giuen

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to ſuch as did recouer health againe. Wherefore as the holy *Viſitors* did then firſt vſe their ſpirituall exerciſe, which is left for vs to practiſe, and next this extraordinary gift and meanes of healing: ſo let vs carefully and wiſely heere call for, in the ſecond place, the learned Phyſician, the comfortable and ordinary meanes which God hath left vnto vs in nature as long as the World endureth: This order that holy Writer, the Godly Preacher commendeth vnto vs in theſe words; *My ſonne, faile not in thy ſickneſſe, but pray vnto the Lord and he will make thee whole: leaue off from ſinne, and order thine hands aright, &c. and cleanſe thine heart from all wickedneſſe, &c. Then giue place to the Phyſician, for the Lord hath created him, let him not goe from thee, for thou haſt needs of him: the houre may come that their enterpriſes may haue good ſucceſſe, for he alſo ſhall pray vnto the Lord, that he would proſper that which is giuen for the prolonging of life. Whereas ſome obiect, that* in the Peſtilence naturall remedies *of Phyſick cannot benefit vs*, becauſe the cauſes here *cannot be ſeene or found in nature*: I anſwer with M. B. *If there come into the Peſtilence no naturall cauſes, then theſe whom the Plague hath infected, cannot doubtleſſe ſo much be eaſed, much leſſe be healed, by naturall remedies.* But this ſecond to be very falſe experience and common ſenſe do daily tell vs. Wherefore I affirme that naturall remedies muſt not be neglected.

Ecclus 38.9. 10 11.12.

Againe, whereas others doe obiect, that *Phyſick heere often is ſeene to haue but ſmall good ſucceſſe*: I anſwere, that wee muſt not ſay of naturall Preſeruatiues, that becauſe they doe not benefit one, or two, or three: therefore they cannot helpe any at all. It is a bad concluſion: for, conſider that God doth gouerne naturall cauſes and their effects as it pleaſeth him, and bleſſeth them to whom hee will, where, and when he will. And hence it commeth, that the infection toucheth not euery one that is in danger of it, neither is it deadly to euery one that is infected.

Others yet more fondly diſpute againſt naturall remedies in this ſickneſſe: and they ſay that *God hath here a more ſpeciall prouidence, and he will ſmite whom he will to death, and ther-*

for

fore all remedies are to small purpose. These men againe want iudgement.

I answer, that the Lord no doubt when he sent a Famine into Egypt, and the Regions thereabout, he determined who should die in that Scarcity: yet for all this, ceaseth not *Ioseph* with most wise counsell to prouide for the Egyptians, and *Iacob* for his familie. The like did *Paul* in the Sea with the Mariners, when he had receiued an answer, he should come to Rome safely.

And Christ knew his time, and yet hee went aside often from his enemies hand till his houre came, vsing the ordinarie meanes for his preseruation.

And that no man may stand stifly in his owne rash iudgment. *Quid Temeritate fortius?* (saith *Tully*) *What so foolehardie, or so violent, as rash and hastie spirits?* 1. De natura deorum.

Heare what that learned Father, (of euer blessed memorie) Master *Luther* saith of this matter in his * Treatise translated out of Dutch into Latine, and in English thus much; * De Peste in Witteberga. Ann 1527.

God hath created Physicke, and giuen vs a minde and reason, that euery man should haue a care of his owne body for health and life: whosoeuer will not vse these, when as without the hurt of his neighbour hee may, the same man betrayeth his owne life, and there lacketh little, but that before God he is made a murtherer: for by the same reason hee may despise meat and drinke, rayment and housing, & trusting too much vnto his faith say, if God will, he can preserue me without all these things: than the which folly, this is yet greater, that he which after this sort, casteth off the care of his body, he may hurt and infect others also, and so through his negligence, he may purchase the blame of a murderer.

Some men indeed doe as foolish men doe in a common firing, which will not come and helpe the Citie, but let the fire alone, that the whole Citie might be burned: namely vpon this trust, doubtlesse, if God will, he can without water quench the fire.

But friend, thou oughtest in no wise so to deale: Nay, it is vnlawfull and shamefull which thou perswadest thy self: but rather vse remedies and Medicines, and do whatsoeuer any way may helpe: perfume thine house, orchard or streets: flie the infected places, and

so behaue thy ſelfe as one willing to quench, not to maintaine this open fire.

Againe it followeth in the ſame Treatiſe.

If Sathan by the will of God, either by himſelfe or his Adminiſters, hath wrought vs this deadly Infection: I on the other ſide before all things will pray vnto God, that of his mercy he will take away the ſame from vs: then I will put to my ſimple helping hand, both by perfuming and cleanſing of the ayre, by vſing of medicines, and alſo in ſhunning the infection, where my preſence is not neceſſarie. Leſt I might ſeeme my ſelfe to haue neglected ſome thing, or to be cauſe of death vnto others, who through my negligence may take harme. But if God neuertheleſſe will haue mee viſited with this ſickneſſe or call me out of this world vnto his Kingdome, yet I haue not done but that which was my dutie; neither haue I offended in any thing, either againſt my ſelfe or my neighbour, but where my ſeruice is needfull, there I will let paſſe nothing of all things which either can or ought to be done of me. Behold this is that Godly faith indeed which doth nothing raſhly, neither tempteth God in any thing.

Thus then I conclude, when thou ſhalt haue wiſely conſidered and diſcerned the cauſes of the Peſtilence: then turn to God (as the Prophet biddeth) *with all thine heart, with faſting, with weeping, and with mourning*, and flee a loft by faith into the ſecret place, almightie ſhadow, and bleſſed protection of the Lord, and there reſt patiently as vnder his holy wings, euer praying for the increaſe of faith and patience, that thou mayſt quietly waite and depend vpon God and for a good Conſcience, that ſo thou maiſt auoide falſe, fooliſh, and wicked feares, and cheereſully ſtand in thy place: and careſully call for the Protection of the mighty, bleſſed and holy Angels, and for the communion and preſence of Ieſus Chriſt: ſo ſhalt thou chaſe far away the wicked and vncleane Spirits, which are ſent of God to poyſen and deſtroy men with the Peſtilence.

Ioel. 2. 12.

And Laſtly, when thou haſt vſed all the meanes before ſhewed for thy ſpirituall comfort and helpe, thou muſt neglect no ordinance nor helpe of God in nature, both for thy cure and preſeruation: The wicked, indeed, inuert and per-

uert

uert this order, as did *Asa*, and therefore no meruell if they receiue often a curse insteed of a blessing; for if Physicke giue them health of body, their soules notwithstanding are neuer cured or made any better by their chastisements: but they daily gather more strength to commit sinne with boldnesse.

LEt the Rich seeke for the godly, wise and learned Physician, and take heede of wicked ignorant bold Empyricks, which kill many men, and yet feare nothing, because they be not called to their accompts, according to good Lawes for this cause prouided.

And let the poorer sort with good aduise and counsell (if they can haue any) vse Maister *Phaers* medicines, in his short, but learned Treatise of the Pestilence, which hee wrote of purpose for the benefit and comfort of the Poore.

I haue added a few medicines of Master *Phaers*, which may serue at a need, and by Gods grace do some good, when better counsell is wanting.

A most precious Electuary against the Pestilence for the Rich.

TAke *Cynamome electe*, one ounce, *Terra sigillata*, 6. drams, fine *Mirre* 3. drams, *Vnicorns horne*, one dram, *the seed and rind of Citron, roots of Dyptany, Burnet, Tormentille, Zedoary, red Corall, ana*: drams two, yellow *Saunders*, 4. scruples, red *Saunders* 2. scruples, *White bene*, and red *Flowers of Marygolds, ana*, one dram, *Ivory raced, Scabious, Betonice, Offinius tunica appellata, seed of Basile, the bone of a Stags Heart, Saffron, ana*, two scruples, make a fine powder, and ad vnto it of *Bole Armeniake Preparate* two ounces, *White sugar*, three pound, and with a *Syrup of Acetociate Citri*, make a goodly Electuary, and keepe it in a Glasse.

Or this forme with lesse cost and quantitie.

TAke of the roots of *Dictamus, tormentil, bole armonick, Prepared*, (that is, washed with water of *Sabious*) *Terra sigillata*,

ana,6. drams of the *root of Gentian*, and of *the root of butter-burre*, of *Betonie*, called in the shops *Betonice tunica*. *Ana*,2. ſcruples, *red Sanders* one ſcruple, *Iuorie raced*, the *barke of Citron*, of *red Corall*, of the *bone of a Stags heart*, of the *root of Zedoary*, *ana*, halfe a dram of moſt *pure Pearles*, of both kinds of *been*, *ana*,2. ſcruples, *Fragmentorum quinque lapidum pretioſorum*, *ana*, one ſcruple, *Amber*, *good Vnicornes horne*, *ana*, halfe a ſcruple, of *Gold*, *and Silver leaues* three of each; mingle all theſe and make a fine powder.

If the Peſtilence come with great exceſſe of heat, take one dram and drinke it vp in Roſe water and Vineger; but if you feele it cold, take it in a draught of White Wine and couer you with clothes, ſo that you may ſweat as long as is poſſible, for without doubt it is a preſent remedie, as I my ſelfe haue oftentimes proued.

For the Poore the beſt I find is this.

TAke the root called *Petaſites* in Latine, in Engliſh *Butter-burre*, growing by the water-ſide, drie it and make fine powder of it, and giue it the ſicke.

If the Peſtilence commeth with heat, take 3. drams of it in Roſe-water and Vineger: but if it come with a cold, giue it in a draught of Wine, and cauſe the partie to ſweat as long as he or ſhe can well endure it.

If a Botch appeare, to ripen it.

TAke *Mallowes*, and the *roots of Holyhoke*, and *Onions*, as much as ſhall ſuffice, waſh them and ſeeth them in water, and afterward bray them in a Morter with *powder of Linſeed*, *Fenugreeke*, and a good quantitie of *Swines greaſe* freſh, laying on the plaiſter euery day once.

To breake the Botch.

SOme lay on it a Plaiſter made of *Figges* (which was King *Hezekiahs* plaſter, and therefore not to be deſpiſed) adde *ſowre leauen*, and *Raiſins without Kernels*, brayed and incorporate altogether in *oyle of Camomill*,

To

To mundifie the Botch.

AFterward, mundifie the ſore with a ſalue made of *yelkes of Egges, fine Barley flower*, and a little *Honey* or *oyle of Roſes.*

For incarnation of the place.

LAſt of all for the perfect incarnation, Take the *iuice of Daiſes*, and with a little *waxe* make a ſoft ointment and vſe it, or you may lay thereto an other ſalue incarnatiue, as yee are wont to doe in other cleane ſores.

The

LONDON, LOOK-BACKE.

The Deſcription of the late great, memorable and prodigious Plague. 1625.

GOod God! what poiſon lurkd in that firſt fruict
Whoſe ſurfet left vs wretches proſtitute
To ſuch a world of ſorrow? Not confin'd
Onely to teare and cruciate the minde
With ſad remembrance of the bliſſe, wherein
We might haue liu'd, but ſee the cruell Sin
Spares not our ſoules weake houſes, both doth ſpred
From viler parts vnto the nobler head
A thouſand Maladies, which now alas
Through each ſmall In-let of the Bodie, paſſe
Remorſleſſe Enemies, and batter downe,
The clayie bulwarkes of our Mud-wall'd towne.
Our throat is like that vaſt breach, which doth bring
In like the *Troian* Horſe dire ſurfetting;
When in the Stomach like the Market-place
The foes let looſe dare ſpred themſelues, and trace
Through all the Citie, ſome are ready firſt
To breake the Sluces, which doe raging burſt
And drowne low buildings, ſome with flaming brands
Fire holy Temples, ſome with Swords in hands
Sharpe-pointed-Iauelins, Malls, and poiſonous darts
Make Maſſacres through all the trembling parts

Of

Of the diſtreſſed Fabricke; no controll
Can barre 'em but they will aſſault the Soule
It ſelfe almoſt, while each ſmall-breathing Pore
Betrayes vnto the foe a Poſterne Dore
To enter in at, euery crawling veyne
Affords him harbour, and doth Entertaine
The bloudie Enemie, each Muſcle, Nerue,
And Filme makes him a Fortreſſe to preſerue
His longer Durance, till the gueſt at laſt
With ruine payes his Hoſt for all that's paſt.
How many ſuch foes, thinke you? ſecret lye
When hundreds of them ambuſh in one Eye?
Which is the Lanthorne, and the Watch, and Light
Keepes Centurie for all the Bodies Night.
As ſoone may I exactly number all
The fainting leaues that in an Autumne fall,
The Creatures of the Summer, or the Store
Of wilder inſects, which old *Nilus* ſhore
Each yeare produceth, as with Iudgement ſhow
How many fierce and bold diſeaſes flow
Vpon this wretched Carkaſſe, when each yeare
New troupes of raging Feuers domineere
That know no name. Each boy can nigh expreſſe
Diſeaſes now to Poſe *Hippocrates*.
Happy that age of gold, not onely 'cauſe
It had no vice, and ſo no need of Lawes,
When Nature was their *Solon*, and the want
Of Knowledge to doe ill, did make them Ignorant
Of the Redreſſe, not bleſs'd alone in this,
Although the ayre and earth increas'd their bliſſe,
But that an able Bodie was combin'd
In a ſweet friendſhip with a harmeleſſe mind,

They knew no Physicke (though their drugs did grow
Then in full vertue, able to bestow
Health on this age) because they Knew not how
To get those Sicknesses, which men Know now.
The *Ague* with a hundred names; the *Aches*
More than the Ioynts; the *Palsey* that attaches
The limbes with Dissolution; the wild
And *Bedlem Phrensie*, the *Vertigo* stil'd,
Because it whirles the giddie braines about:
The sweving *Megrim*; and the racking *Gout*:
The cruell *Stone*; the torturing *Collicke* fierce
And wringing winds, which through the lims dispersse
Their ayrie torments; lingring dispence
Of pale *Consumptions*, which besot the sense:
The Deluge of a *Dropsie*. When shall I
Run through 'em all? the sleepie *Lethargie*;
Quick-murdering *Apoplexie* which doth Kill
E're it makes Sicke: the piteous *Falling-Ill*:
The Elephant-skin'd *Leprosie*: *Iaundies* staine:
Ambush'd *Impostumes* which surprize the braine:
With hart-assau'ting *Pleurisies*: the tough (*Cough*,
And cluttered *Flegme*: and *Rheume* that breeds the
Strappado, Cramps; the sodaine-pricking *Stitch*,
The *Night-mare*: which the people thinke a Witch,
Th'all conquering *Pox*, to which compar'd the rest
Are Lady Sick-fits: this is that forraine guest
The Diuell-instructed *Indies* to vs sold
To recompence the filching of their Gold.
All these and more innumerable powers
Lay siege vnto this weake-wall'd Fort of ours
And oft surprize an Out-work, yea sometime
In desperate malice ready are to clime

The

The walls themselues: till that the heart, much like
A strong Defendant, maketh good the Dike
And giues 'em a repulse: yet oft, alas,
This noble Champion staines the conquer'd Masse
With dying blood: For Sicknesse is a Fight,
The victory doubtfull, Chances infinite.
But hath that power who is all Mercy, still
More, and more cruell Punishments to Kill
Minute-liu'd man? yea, though you adde to these
Pale meager Famine, Murders of the Seas,
And Warres vast Slaughters; you shall find one more
That may affright the rest we nam'd before
The PLAGVE, whose very naming seemes t'affright
My trembling Quill, as it doth haste to write,
Least as it raging flies about the land
This Instant it might seaze vpon my hand:
The Plagues dreary Punishment, Heauens curse,
The fatall Engine of Destruction, worse
Than we can well Imagine, which doth bring
Terrour on mortals, Death on euery thing,
And Desolation vnto Cities: O
What ere thou art, dire Ill, whether thou doest flow
From powerfull Influence of the Starres, or rather
Doest thy vast malice and contagion gather (quall'd
From poisonous Southerne windes, which haue pre-
Vpon the sickly ayre, or Steames Exhal'd
From th'Earths enuenom'd wombes: or whether t'bee
Our Bodies Constitutions, which agree
With the malicious ayre and so contract
The quicke Infection: whether t'be the Pact
Of Fate, and will of Heauen which doth stand,
Or Gods immediate angry moued hand,

As 'tis; O pull it in, thou Gracious Power,
And let not this blind Enemie deuoure
The Grace of *England*. CHARLES implores, wee
With him in zealous Orisons agree:
Heare him for vs, and vs for him; and stay
Thy dreadfull vengeance, which doth now display
Horror through all thy People, and begins
To shew the vgly portraict of our sins.
Which haue pull'd downe thy wrath. O let suffice
That world of bloud in foreine Ayre that lyes,
Of noble *English* soules, whose carkasses
The brutish Shores, wild Fields and greedy Seas
Expose to Dogs, to rauenous Fowles, and Fishes;
Ah, little answering to the tender wishes
Of their poore mothers, who at home the while
Gape at their childrens Honours, and beguile
Their early feares with too late hopes: alas
They little thinke, that now the soyled Grasse
Vsurpes their deare embraces, and grim Fate
Sits pale vpon those Beauties, which of late
They made their Ages comforts, who now shall
Ah, be bound to them for a Buriall.
O call to mind this Fatall Yeere, wherein
* Thy Iustice hath beene equall to our Sin;
Both great: O let thy blessed Goodnesse still,
As it is wont to doe, surpasse our Ill.
Those men whom we did loue, whom we did trust
Should be our Shields, are turn'd to Shades, to Dust:
Let the in-throned Soule of IAMES implore,
That after Him, thou punish His no more:
Let the great Spirit of OXFORD, which hath past
The Sentence of thy Anger, be the last

* *Equally and iustly sent.*

Thou

Thou plagueſt vs withall; and let vs know,
That ſtill thou pittieſt vs, poore men, below.
But neuer let this Land endure againe
That wofull ſolitude, which once did raigne
In our faire Cities; which, neglected left,
In a deplored ruine, ſhew'd the theft
Of angrie Fate: when ſcarce a tenant Mouſe
Was left, in many a faire vnpeopled houſe;
But the ſad Owles and Night-Rauens aloofe,
Did keepe their Reuels on the ſilent roofe:
When at high Noone one paſſing by, ſhould meet
A Mid-night Darke, and ſilence in the ſtreet;
When in the wayes well-pau'd and worne before
By frequent ſteps of men, there now grew ſtore
Of vncouth Graſſe; and Harueſts now apace
Grew where they once were ſold, i'th' Market-place:
When as no Merryments, no Sports, no Playes
Were knowne at all, and yet all Holy-dayes.
No Papers then ouer the doores were ſet,
With, *Chambers readie furniſh'd to be let*;
But a ſad, *Lord haue mercie vpon vs*, and
A bloody *Croſſe*, as fatall Markes did ſtand,
Able to fright one from the Prayer. The time
Then held it an inexpiable Crime,
To viſit a ſicke friend: Strange Stoure, wherein
Loue was a fault, and Charitie a ſin;
When Bad did feare infection from the Good,
And men did hate their cruell Neighbour-hood.
'Twas a deplored time, wherein the Skyes
Themſelues did labour, and let fall their eyes;
When one might ſee the Sunne, with ſallow hayre
And languiſhing complexion, dull the ayre:

Looking eeu'n ſo, as when at *Chryſes* Plaint,
He went like Night, the *Grecian* troupes to taint
With ſad Infection; when his dire ſhafts caſt,
Kill'd more than *Hector* in the nine yeeres paſt.
The Heauens were cloath'd with bleak miſts, & the aire,
With the thick Dampe, was ſtrucke into deſpaire
Of future clearenceſſe, or ſerener day,
But that the Clouds for feare ran oft away.
The Night, whoſe dewie ſhade had wont to tame
The ſoultry reliques of the Mid-day flame,
Diſtill'd no Chryſtall Pearles vpon the ground;
But wrapt in vaporous ſmoake, and cloath'd around
With poyſonous Exhalations, did affright
The trembling Moone; whoſe dim and paler light
Look'd with that countenance, as if againe
Her ſiluer hornes ſhould ne're eſcape the Wane,
So to renew her Circuit. The dull Quire
Of ſickly Starres ſhew'd now no ſmiling fire,
But ſhone like vn-ſnuff'd Tapers; as if Fate
Did giue them leaue now to prognoſticate
Their owne eſtate, not others; and applie
Themſelues at laſt to ſad Aſtrologie.
The poyſon-clutter'd Springs, with *Plague* infus'd,
Ran not with Chryſtall torrents, as they vs'd;
But in dull ſtreames, as them dire influence fills,
With fainting pace, ſcarce reach'd vnto their rills:
And languid Riuers, which before did paſſe
The Chryſtall with their clearenceſſe; now, alas,
Looke muddie, without ſtirring: and their ſtreames,
That wont to be all ſpangled with the beames
Of the blithe Sunne; now, in a welt'ring flond,
Ran not with watch, but prodigious blond.

Thoſe Trees whereof the Antients vs'd to raiſe
Their Funerall Piles, might in theſe fatall dayes
Burne at their owne Death's, which in ſad deſpaire
Spred not their leauie beauties through the ayre,
But ſuffer'd Autumne in the Spring: forlorne
And ferall Cypreſſe now had cauſe to mourne,
Poppeyes themſelues this time in death did ſleepe,
And the Myrrhe-tree had reaſon here to weepe
A funerall Perfume: thoſe gaudie flowers
Which wont to make Ghirlonds for Paramours,
Mourn'd in their drouping brauery, and ſpread
The ground at their owne deaths, as for the dead.
The Corne grew not, as if it meant t'undoo
Men not with *Plague* alone, but *Famine* too.
Herbs, Phyſicks Soueraignes, here infected die,
And for themſelues could finde no remedie.
The brute Beaſts now, which Nature to beſtow
The Excellence on Man, did make with low
Downe-looking Poſtures, firſt did feele the rage
Of th'Earth-borne *Plague*, and died before their age.
The long-liu'd Hart this time to die began,
Before it reach'd vnto the age of Man.
The faithfull Spaniell, by his death, did trie
The miſchiefe of his well-nos'd Facultie,
And ranging with quicke Sent, did ſooneſt proue
Th'infectious Malice of the Dogge aboue.
The luſtie Steed, ſcouring in's Game apace,
Lights on Deaths Gole, in middle of his Race:
The nimble Fowle as th'ayre it flyes around,
Flags his ſick wings, and ſinkes vnto the ground,
Not long before to the remoteſteſſe Skie
In ſillie Notes haue ſung his Elegie.

The

The luckleſſe Night-Rauens, which vs'd to grone
The death of others, now might Dirge their owne:
The Snow-plum'd Swan, as it did gently ride
Vpon the ſiluer Streame, ſung forth, and di'de.
Anon the Damp dares breake into the Walls,
Making a way by thouland Funerals:
Who can expreſſe th'aſtoniſhment and feare,
Which doth at entrance of a *Plague* appeare?
Euen ſo the fleeced Heard doth tremble, when
An Aburne Lyon, hungry from his Den,
Breakes in among 'em: then you may behold
The pale-look'd Shepheard gaze vpon his Fold
With helpeleſſe pitie, the poore Lam-kins creepe
Vnder their Dams; the fillie trembling Sheepe
Stand full of cold amazement at the ſight,
Small hope for mercy, and leſſe hope in flight,
Expecting onely which of all ſhall ſcape.
The readie horror of the Lyons rape.
Other Diſeaſes warning giue before,
That we may reckon, and acquit the Score
Of our ſinnes Prodigalitie: in this,
We ſcarce can be reſolued whether 'tis
Sickneſſe, or Death it ſelfe; ſo quicke it tries
The ſtrength of Nature, ſo ſoone poore Man dies:
That many to repoſe in th' Euening lying,
Haue made their ſleepe true kin to Death, by dying
Before the Morne. Ah! who would then deferre
A preparation for this Meſſenger
Of bleſs'd or curs'd Eternitie? What man
Would ſtill preſume to ſinne, that knowes the ſpan
Of ſhort vncertaine Life? Yee gracious Powers,
That meaſure out the minutes and the houres

Of

Of this our wandring Pilgrimage, reſtraine
Theſe ſodaine ſlaughter-men; or, good God waine
Vs from our ſinnes, that wee may neither feare
The rape of Death, nor couet to be here:
O curbe this raging Sickneſſe, which with ſenſe
Bereaues vs of the meanes of Penitence.
When a dire Phrenſie ſeizeth on the Braine,
Full of reſiſtleſſe-flame, and full of paine;
That Madneſſe, which no cure can well appeaſe,
Is but a Symptome, vnto this Diſeaſe.
Our bloud all fire, as if it did portend
We were not here to ſtay, but ſoone aſcend;
When ſtreames of ſulphur through our veins do glide,
And ſcarce the ſenſe of ſorrow doth abide.
This time how miſerable, may we gueſſe,
Where want of ſenſe, is chiefeſt happineſſe:
When the diſtracted Soule can ſcarce deuiſe
How to ſupply the weakeſt Faculties
Of the diſturbed Body; but preſents
Vnto the Eye ſtrange obiects, ſtrange portents,
And antique ſhadowes: when the feueriſh rage
Sets vs on Iourneyes oft, and Pilgrimage,
And entertaines our wild and wandring ſight
With monſtrous Land-ſchips, able to affright
A man in's wits: when the deceiued Eares
Doe apprehend what ere the Fancie feares;
The grones of Ghoſts, and whiſpering of Sprites,
The ſilken tread of Faeries in the Nights,
The language of an ayrie Picture, howles
Of funerall Dogs, and warnings of ſad Owles.
The Taſt diſtaſteth all things, and the ſame
Is ſweet, and bitter, when the inward flame

Furres the ſwolne tongue; & the quick Feeling marr'd,
Knoweth no difference betweene ſoft and hard:
Such a confuſed Error doth diſtract
The labouring ſenſes, ſo is the Fancie rackt
By the dire ſickneſſe; when from place to place
The Bodie rolleth, and would faine embrace
Some Icie cooler: but alas, the heat
Aſſwaging, there enſues a Marble ſweat
'Twixt Death and Nature, wreſtling: then appeare
Thoſe deadly Characters, which th'Enſigne beare
Before approching Fate; which notice giue,
None *ſpotleſſe* die, how euer they did liue.
A ſickneſſe comfortleſſe; when we doe feare
To ſee thoſe friends whom we doe loue moſt deare.
The Miniſters Deuotion here doth ſticke,
By leauing Viſitation of the ſicke,
Making the Seruice Booke imperfect: when
We ſee a croſſed Doore, as 'twere a Den
Of Serpents, or a Prodigie, we ſhun
The poore diſtreſſed Habitation.
The Death as comfortleſſe; where not appeares
One friend, to ſhed ſome tender funerall teares:
Blacke Night's the onely Mourner. No ſad Verſe,
Nor ſolemne flowers doe decke the drearie Herſe:
Some few old folke perhaps, for many a yeere
Who haue forgot to weepe, attend the Beere;
Such, whoſe dry age hath made moſt fit to keepe
Th'infected without feare, but not to weepe;
Whoſe kin to death, made them not feare to die,
Whoſe deafeneſſe made them then fit companie
Vnto the ſicke, when they were ſpeechleſſe growne:
A miſerable Conſolation.

But

But had you look'd about, you might haue ſeene
Death in each corner, and the ſecret teene
Of angry Deſtiny: No ſport diſpels
The miſts of ſorrow; a ſad ſilence dwels
In all the ſtreets, and a pale terrour ſeizes
Vpon their faces, who had no Diſeaſes.
So vſuall 'twas, before the morne to dye,
That when at Night two friends left company,
They would not ſay, *Good Night*; but thus alone,
God ſend's a ioyfull Reſurrection.
If two or three daies interpos'd betweene,
One friend by chance another friend had ſeene,
It was as ſtrange, and ioyfull, as to ſome,
When a deare friend doth from the *Indies* come.
Throgh the nak'd town, of death there was ſuch plenty,
One Bell at once was faine to ring for twenty.
No Clocks were heard to ſtrike vpon their Bels,
Cauſe nothing rung but death-lamenting Knels.
Strange, that the Houres ſhould faile to tell the Day,
When time to thouſands ran ſo faſt away.
Time was confus'd, and kept at ſuch a plight,
The Day to thouſands now was made a Night.
Hundreds that neuer ſaw before, but di'de,
At one ſame time, in one ſame Graue abide;
That our weake Fancies, if we did not hold
It Profanation, here to be too bold,
Might wonder what, being ſtrangers, they would ſay
To one another at the Iudgement Day.
Some, by their feare to goe to Church debarr'd,
Anon are carryed dead vnto the Yard. (preſt,
The Church-yards grou'd, with too much death op-
And the Earth reſts not, 'cauſe ſo many reſt.

And Churches now with too much buriall fed,
Fear'd they ſhould haue no meeting but of Dead:
Death fell on death, and men began to feare
That men would want to carry forth the Beere.
The Bearers, Keepers, Sextons that remaine
Surpaſſe in number all the towne againe. (Brothers
Friends here kill'd friends, womb-fellowes kill their
Fathers their Sons, and Daughters kill their Mothers:
By one another (ſtrange!) ſo many di'de
And yet no murder here, no Homicide.
A Mother great with Childe by the Plagues might
Infects to death her childe not borne to light.
So killing that which yet ne're liu'd; the wombe
Of th'aliue Mother, to th'dead Childe was tombe,
Where in the fleſhy graue the ſtill Babe lying,
Doth kill his mother by his owne firſt dying.
Her trauaile here on Earth ſhe could not tend
But finiſhes in heauen her Iournies end.
To others, frolicke ſet vnto their meales,
Secure of Death, ſlie Death vpon them ſteales,
And ſtrikes among 'em, ſo that thence in ſpeed
With heauy Cheere th'are borne the wormes to feed.
To ſome at worke, to others at their play,
To thouſands death makes a long Holy-day.
Death all conditions equally inuades,
Nor riches, power, nor beauty here perſwades,
Old dye with young, with women men, the rage
Of the dire Plague ſpares neither ſex nor age.

Moſt powerfull Influence of ruling Starres
Which with blinde darts kill more than bloudy Wars,
Reſiſtleſſe

Reſiſtleſſe Famine, greedy time, or when
The threatfull hand of tyrants ſtriketh men
Into pale terrour, more than all diſeaſes,
Ah, happy he who heauen leaſt diſpleaſes.

FINIS.
